

CHRISTIAN CENTURY

Of the Disciples of Christ.

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No. 30

LEADING FEATURES.

The Tides of the Spirit
A New Form of War
The Presence Unveiled
Subjective Barriers to Truth
Sermon by Dr. Charles M. Sheldon
Doctrines and Poetry
The Quiet Hour
Books

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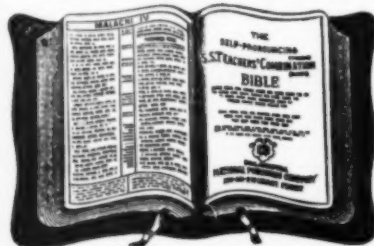
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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, July 25, 1901.

Number 30.

EDITORIAL

COMPENSATIONS.

By Sarah Williams.

Is it so, O Christ in heaven, that the highest suffer most,
That the strongest wander farthest, and more hopelessly are
lost,

That the mark of rank in nature is capacity for pain,
That the anguish of the singer makes the sweetness of the
strain?

Is it so, O Christ in heaven, that whichever way we go,
Walls of darkness must surround us, things we would but
cannot know?

That the infinite must bound us like a temple veil unrent,
While the finite ever wearies so that none attain content?

Is it so, O Christ in heaven, that the fullness yet to come
Is so glorious and so perfect that to know would strike us
dumb?

That if only for a moment we would pierce beyond the sky,
With these poor, dim eyes of mortals we would just see God
and die?

THE TIDES OF THE SPIRIT.

WE borrow this phrase from Dr. James Martineau. It is used by him to express the ebb and flow which characterize the movements of God in his self-manifestation to the children of men. Out of the silence of eternity rise up waves of energy which come rolling in upon this world. These tidal waves of divine life sweep through nature and through history. Their progress is not constant; they advance and recede; and, as Dr. Martineau remarks, "the more spiritual they are the more marked is this fluctuating character."

In nature there is constant flux and reflux. The laws of nature are uniform, but her operations, yea, her very moods are changeful. Winter succeeds summer, day changes into night and night into day; drought is followed by flood and calm by storm.

The same is true with regard to the movements of God in history. The tides of the Spirit swing back and forth through the centuries, making fluctuations in the moral life of man. The sons of God marry the daughters of men, the race degenerates and a flood comes to cleanse the sin-stained earth. This representation is set at the beginning to the Bible as an illustration of the usual way in which new moral epochs are brought in. The Jewish nation forgets God. Their religious life becomes hollow, their light grows dim, their testimony for righteousness grows faint, they become an unfruitful and unprofitable vineyard; the judgment of God falls upon them; their holy city is destroyed and they are scattered to the ends of the

earth. But their fall proves to be "the riches of the world," for with the destruction of the old comes the inauguration of the new; with the ebbing of the tide of Judaism comes the inflowing tide of the Spirit at Pentecost. Later on we have the dark ages when Christian forces got to the lowest ebb, but these were followed at the Reformation by the tide of the Spirit, the force of which is still unspent.

So it has ever been and so it ever shall be. We know that God is always present; we know that his energy is in constant operation. We are accustomed to speak of him as immanent, as the indwelling life of the world; not coming upon it from without, but working upon it from within. His glory is ever breaking through; his outflowing power is ever cutting for itself new channels, and it is these tides of his Spirit, these outgoings of his power, which constitute the great epochs of history. They are the new starting points from which the progress of the race is measured.

In a very marked degree ebb and flow have characterized the life of the Church from the beginning to the present. Many will have it that we are now at ebb tide; that a time of reaction has set in; that there is a general decline of interest in religion. While questioning the latter statement we have to admit that there is a very perceptible decline of interest in some forms of religion. The church has lost its grip upon the working classes. The services of the church are not as largely attended as they were a few years ago.

In the general assemblies of the United Free church and of the Established Church of Scotland, held in May last, the decrease in attendance upon public worship was deplored. The statistics showing the extent and ratio of decrease were regarded as alarming. Some measure of comfort was taken from the fact that the condition of things a century ago was inconceivably worse, but the tide of the Spirit swept over the land, reviving dormant life and leading to the taking up of neglected duties. And we know something of the spiritual deadness which prevailed in England before the tide of the Spirit swept over it at the time of Whitfield and Wesley. In this country, too, when religion had become formal—partly from the enforced attendance in church in the colonial days, partly from the influence of the modern French infidel school, and partly from the Socinianizing influence which found expression in the Unitarian movement under the preaching of such men as Edwards, Nettleton and Finney the tide of the Spirit flowed over the land and the heritage of the Lord was revived.

The present reaction is only temporary. No reaction can be permanent while the Spirit of God lives and works. Power to react belongs to the present order of things. The momentum that causes the pendulum to swing in one direction causes it, when it comes to the point of rest, to turn and swing in the opposite direction. The sap that recedes to the root of the tree in winter will come surging up again in spring and will find its way to every branch and leaf bud, and not more certain is this return of life in nature than is the return of life to the soul of man and to the Christian Church.

It is in the spiritual realm as it sometimes is in nature; the inflowing tide is "too deep for sound or foam." Or it is as it is in this land of ours in spring. Up from the Gulf of Mexico comes a soundless tide of new life; wave after wave of living green, of flowers and of fruit. This tide of life keeps moving onward and upward until it breaks upon the coast of Labrador. And just because the tide of the Spirit comes in this same quiet way its movement is sometimes unobserved.

When the tide is on the ebb some things that we prize may be carried out to sea; but let us not be afraid. This flux and reflux is better than stagnation. It is God's way of purifying the thought and life of man. As we wait and pray and work, the time for the turning of the waters may be at hand; and before we know it the insweeping tide of the Spirit will lap the shores of life, bringing freshness and beauty and making the desert places blossom as the rose.

A NEW FORM OF WAR.



ANOTHER conflict between labor and capital has been precipitated. There were certain preliminary skirmishes which have culminated in what promises to be a strike of vast dimensions. That it will be fraught with commercial disaster and with much suffering among the working classes involved no one doubts. Already the men are losing in wages about \$150,000 a day. A further question is, Will the result be worth the struggle? Evidently those who have entered upon the struggle think so.

The two parties in the struggle are the United States Steel Corporation on the one hand, and the Amalgamated Association of Iron, Steel and Tin Workers on the other. The number of men who have already gone out is over 70,000, and it is estimated that if the strike goes on it will ultimately involve 218,000 men.

While the smoke of battle lasts it is difficult to decide as to the merits of the points of dispute. Both parties make their appeal to the bar of public opinion. The officials of the Steel Corporation say that their conferences with the men failed "because the Amalgamated Association did not recede from its original position, which was that the three companies interested should sign for all the mills without regard as to whether these mills had in the past belonged to the Amalgamated Association or not." The reply of the

Association is that the scale should have been signed for all the mills owned and controlled by the company; that concession being regarded as reasonable and just.

In connection with this "eternal" labor question there are many things upon which we will conscientiously differ, but there are a few fundamental principles upon which we ought to be in practical agreement.

And first we ought to recognize *the equality of human rights*; that is, the rights of men, as distinguished from the rights of the privileged classes. That there has been too much class privilege and class legislation we must all admit. If capital has its rights, so has labor; if labor has its rights, so has capital. And these rights are not antagonistic or exclusive. All men are bound together by common interests. In the framework of society each part is necessary to the welfare of the whole. The war of labor against capital is insane. The hand needs the head, and the head needs the hand. They are interdependent; and never will there be harmony between them until each recognizes the rights of the other.

There must be also a recognition of the principle of *individual freedom*. Today we are in danger of drifting back into the rudest and crudest form of despotism—the divine right of the strongest. For the old exploded doctrine of the divine right of kings we are substituting the doctrine of the divine right of majorities. Now, despotism is despotism whether yielded by one man or by a million of men. And of all the forms of despotism the world has ever witnessed, that of the mob is the worst.

There are two things for which we must strenuously contend: (1) *The right to freedom of contract*. This is an essential principle in business. No man, or combination of men, has a right to say to another man whom he shall employ or discharge or how he shall conduct his business. As well might the members of one household claim the right to regulate the affairs of another household. We claim for the employer of labor liberty to manage his own enterprise without the interference of those who are without. We boast that this is a free country; but if freedom of contract be taken away, one of the pillars of a true democracy is removed, and the very existence of our national life is brought into jeopardy. The walking delegate must go; and with him that relic of barbarism—the boycott. (2) *We claim for the workingman freedom to work at what price he chooses, and for whom he chooses*. It is inconsistent with the doctrine of personal liberty that any combination of laborers should interfere with individual laborers, and dictate to them the terms upon which they are to work, or prevent them from working at all. Every man has the right to dispose of his labor as he may think fit; which is only another way of saying that he has the right to think and act for himself.

Mark, we have nothing to say against Trades Unions as such. They have their legitimate uses. They have justified their right to be in the good which they have accomplished, for they have undoubtedly helped to keep up wages. Labor has an undoubted right to combine to protect its own interests. We have no fault to find with labor organizations so long as their members concern themselves with their own affairs; they have a right to say what terms they will refuse, and what terms they will accept; but when they go outside of their own ranks and coerce others to come to their terms, when they have recourse to intimidation and force they become instruments of tyranny.

To forcibly prevent a man from working on terms which he is willing to accept, is to reduce him to bondage; and this country has shed too much precious blood already in the sacred cause of freedom, calmly to allow this new form of industrial slavery to continue in its midst.

But because we believe in God we believe in progress, and full of suffering as the present industrial war is, and must needs be, we believe that its final issue will be the completer emancipation of man.

THE VISITOR.



ONE of the curiosities of our time is the large and apparently growing use of initials as abbreviations of the names of societies, organizations and people. One hardly knows whether to regard this as due to the pressure of time which makes it impossible to go the length of writing or pronouncing the full name, or only a certain careless indifference to correct usage, which will be outgrown as better standards of proper procedure prevail. The difficulty in most cases arises from the easy confidence with which people fancy that all the world is as much concerned in their particular organization as they are, and is therefore fully informed as to its character, name and popular designation. Yet there are some of us who have not that encyclopedic knowledge which gives immunity from perplexing doubts when we are confronted with a list of initials rather than a proper name.

The Visitor picks up his daily paper and is greeted with the cheerful intelligence that the A. O. U. M. is to hold a picnic at Frog Lake, that the Y. W. C. T. U. is planning an excursion to Milwaukee, that the S. P. C. is about to unite forces with the S. P. N. C. A. and the S. P. C. C. in an organized forward movement, that the M. W. V. held a reunion last week, that the A. S. C. E. A. is rapidly enlarging its membership, that the J. C. E. session of the Y. P. S. C. E. was unusually interesting, that the Y. M. C. A. has joined with the Y. W. C. A. in an effort to form an S. C. U., and that the A. B. H. M. S. is to imitate the methods of the A. B. C. F. M. in its extension work. Now all this is most interesting, and one should not complain after such a graceful array of alphabetic variety if he is inconvenienced by so small a matter as total ignorance of what is meant. Yet there is a certain element of disquiet in it after all. What assurance have we that some of these mysterious orders of people may not be about to break loose and do us grievous injury? Who will arise up and allay our fears that in our ordinary business in life we may not suddenly run against an F. A. M. A. or find ourselves in the street car sitting right beside a B. Y. P. U.? It is this reflection that gives us pause. Mysterious crimes are so frequent now that one cannot be too cautious about associating with G. A. R.'s and C. L. S. C.'s.

Then, too, the Visitor is compelled to consider another aspect of the matter. If he could be content to take the I. O. O. F. and the W. C. T. U. for what they appear to be upon the surface, and accept the mystery as one of the necessary evils of a universe only partially ordered by divine Providence, it would not be so bad. But unfortunately he is so constituted that one of these sections of the alphabet acts as a challenge to him, and he forthwith finds himself hurried off into a

frantic effort to solve the puzzle. There is not only the baffling character of the signs, but the boundless opportunity for ambiguous decision. Does S. P. C. C. stand for Society for the Promotion of Christian Culture, or Society for the Prevention of Chronic Complaints? Does A. B. C. F. M. mean the American Board of Commissioners for Foreign Missions, or the Aerated Bread Company's Family Market? Does U. P. stand for the United Presbyterian church or the Union Pacific railroad? This is really a serious matter, and the Visitor ventures to affirm that a closer inquiry into the causes of insanity will disclose a large percentage of the cases as due to this species of alphabeticism. In the case of titles bestowed upon men the matter is not so trying. You may be at a loss to know what A. O. Q. M. G. or F. R. S. L. or K. S. M. S. G. signify when they follow a man's name. But it is a comfort to feel that they are located in this manner, that the man is responsible for them, that he alone must bear the burden, and that in cases of extreme perplexity you can write to him and ask him what his trouble really is. Moreover, we grow familiar with these titles thus bestowed, so that they no longer wholly elude us. The Visitor has now ceased to misread "D. D." as "drunk and disorderly," and he presumes that we shall content ourselves with the abbreviations of academic and honorary degrees. But the other question is more serious. The Visitor never sees the letters W. U. T. C. without wondering whether it is the Western Union Telegraph Company that is meant, or it is merely a dislocation of the Woman's Christian Temperance Union.

The same practice prevails in church notices. We read that at the N. W. M. E. church the S. S. will be held at 9 a. m., the J. E. L. at 3, the W. M. E. M. S. at 4:30, and the P. M. on Wednesday evening. This is no doubt comforting to the saints, but perplexing or even exasperating to the sinners. An institution if it be of any value should be worthy of a name, and to call a Sunday school an S. S. and a prayer meeting a P. M. is to exhibit not merely a careless irreverence but a total misapprehension of good usage.

The same thing may be said of proper names. It is the general custom in America for men to initial their given names and sign themselves J. H. Smith, G. W. Thompson, or H. M. Brown. Yet if a name is worth wearing at all it should have the courtesy of recognition. Names should have a value as memorials. Some association, family or otherwise, has dictated their bestowal. Frequently the family name is perpetuated in the Christian name of a child. Between the brevity and carelessness of writing J. B. Black and the fitness, taste and courtesy to the public involved in signing oneself habitually James Bothwell Black, or even James B. Black, there can be no comparison. The cultured man writes his name; the careless man signs his initials; the illiterate man makes his mark. As a people grows older and more refined it esteems less the short and easy shifts of language, and cultivates not indeed the useless survivals, but the large consideration which honors language as a necessary instrument of thought, and as possessing certain rights which not even the most rushing and heedless age has the license to disregard.

Wm. Pitt in Parliament said: "I have no fear for England, she will stand till the day of judgment." Edmund Burke answered, "What I fear is the day of no judgment."

THE PRESENCE.

The series of articles from the pen of Dr. James M. Campbell on the doctrine of the Presence, which have been running in the pages of the *Christian Century* for the past few months, will be concluded in the present number. The opportuneness of this subject is our justification for the large space which we have given to it. For whatever view may be held touching the manifestation of Christ in the future, the loss will be irreparable if the fact of his Presence be questioned, or the sense of his Presence be weakened. No greater need presses upon the Church of today than that of gaining a realizing sense of the real and abiding Presence of her living Lord. Questions regarding the inspiration and infallibility of the story of his earthly life are of secondary importance in comparison with the question of his spiritual Presence. Has the Christ who dwelt for a time among men gone away leaving only a fragrant memory of his fleeting visit? Or, has he come back "in another form" to dwell among us as our living, reigning and redeeming Lord?

What answer has Christian experience to give to these momentous questions? Is it not the testimony of every Christian that he has found Christ; that he has had personal dealings with him; that the unsearchable riches of his grace into the possession of which he has come, have been ministered not by a dead, but by a living hand? However he may have reached it, the conviction within him is deep and unshakable that the Christ he has come to know is not in a distant heaven; but that he is with him in the thick of life's battle; that he is ever breathing into him the breath of his own life; and that it is by his efficacious help that he is enabled to walk in the Christian way. Back of every possible experience of the saving and sustaining grace of Christ is the implicit belief in the reality of his Presence. For before he can be received he must be seen; before he can live in us he must be discovered as the living Christ; before we can live in him he must stand before the soul as the object of our adoring faith. As the Christ of history he is the object of devout contemplation, as the Christ of the future he is the object of hope; as the Christ of the present he is the object of faith, and hence the source of experience.

A considerable amount of interest has been manifested in the articles of Dr. Campbell and several interesting communications have been received on the subjects which they discuss. They are, however, held over for the present, inasmuch as it is our intention before long to have a symposium upon the general subject of the second coming of Christ.

NEW BIBLE REVISION.

After nearly six years of painstaking labor a committee of Bible scholars, consisting of five bishops and five priests of the Protestant Episcopal church, has presented, in a pamphlet of upwards of 300 pages, what is practically a new revision of the Holy Scriptures. This committee was appointed in 1895 "to consider and report what marginal readings in its judgment it would be well for the general convention to authorize for permissive use in the public reading of the Scriptures that the people may have larger and more accurate knowledge of the Word of God."

The object of the commission has been to give an intelligible meaning to every part of the Bible. Even

in minor corrections the element of instruction has been the primary thought. The hope is cherished that this work will aid in encouraging regular private study of God's Word, as well as in promoting edification in the public services. The translation of the original and the St. James' version are placed side by side, so that "the church will have a Bible which on the one hand retains a version around which the loving regard of the people so largely centers, and which at the same time contains all such alterations in the rendering of the text as are necessary for its intelligent use."

With regard to only three passages in the New Testament has the commission felt called upon to make any critical note. In these cases the commission has simply stated the fact, now universally recognized, that the passages in question are not found in some of the earliest manuscripts. These passages are the verses explaining the healing water of the pool at Bethesda (St. John v., 41), the Ethiopian eunuch's profession of faith before his baptism (Acts viii., 37), and the doxology at the end of the Lord's Prayer in St. Matthew vi., 3. St. John v., 7-8, is given in the commission's margin without the clause as to the three heavenly witnesses, which clause is absent from all but the latest Greek manuscript, and is generally recognized to be no part of the original text.

Among the changes which, it is believed, will excite discussion in certain circles is the 19th verse of the 21st chapter of Job, speaking of the evildoer. In the original it reads: "God layeth up his iniquity for his children; he rewardeth him and he shall know it." The revised version reads: "Doth God lay up a man's iniquity for his children? Let him recompense it unto the man himself that he may know it." This winnowing, sifting process with regard to the written word is sure to go on. But let no one be alarmed as to the final result. The good wheat of truth is there; and that will remain, and in it men will forever find the true food for their souls.

THE NATIONAL COUNCIL OF EDUCATION

The National Council of Education, which has just adjourned, made sundry important deliverances. In the first place it reaffirmed its position in favor of a national university; the report of the committee in favor of a non-governmental institution at Washington for the advanced study of the sciences and the liberal arts, which was presented by Dr. William R. Harper of the University of Chicago, having been voted down. But perhaps its most revolutionary deliverance came from Dr. G. Stanley Hall, which was to the effect that "women should be educated for wifehood and motherhood." In that simple matter-of-fact statement there was surely nothing essentially revolutionary. It was the way in which he put the matter, and enforced it, that did the mischief. The point which evoked the strongest protest was the declaration that "it is the physical and not the intellectual woman who is the leader of the world." Among other things he said:

There are some species of animals the distinctive features of which are that the females grow and the males deteriorate. Might not this be so among human beings if our girls are not trained for wifehood and motherhood?

Against the suggestion that the higher education of woman unfits her for wifehood and motherhood there

was a loud and somewhat angry protest. And the protest was well taken. But the point which lay at the bottom of the whole discussion, and which should not be lost sight of is—What is the kind of intellectual training which will best fit the woman of today for her true place in life? That is one of the most vital questions which the leaders in education can consider.

CHICAGO NOTES.

Chicago is one of the places that has not reported a shirt-waist preacher. It has follies enough without that. In a neighboring town a preacher is said to have appeared in his pulpit in a shirt waist, which was "a dainty creation in white without unnecessary frills." The philosophy of clothes would be a profitable study for some preachers in the present day.

It is well for people like the Board of Trade man who spoke of giving up business in mid-life, to remember that very few men who spend an active life in business pursuits, have resources in themselves with which it is possible to occupy the fag end of life. It is not enough to have something to retire *on*, one must also have something to retire *to*. Besides, to give up business is to kill the cow that gives the milk with which others may be fed.

We publish today an authentic report of a sermon by Rev. Charles M. Sheldon, of Topeka, Kansas, delivered on Sunday last in the South Congregational church. Dr. Sheldon is in the city for a few weeks studying some aspects of the social problem in order to gather material for a new story. He is deeply in sympathy with the mission of the Christian Century and is interested in its success. He has promised to contribute to its pages.

The location of the Field Columbian Museum in its temporary quarters in Jackson Park has diminished its value very much to the public. It is a Sabbath day's journey to get to it. It is gratifying to know of the possibility of its early removal to the Lake Front Park, the park commissioners having given the founder of this institution the liberty to select any site he chooses within their jurisdiction. The exhibits of this museum are of great educational and historical value and they ought to be put within easy access to the people.

An opportunity to make application of the above principle is offered by the appeal which has just been made by the officers and members of the recently organized Christian Builders' Union to the churches of the city for the use of rooms in which regular meetings can be held. The members of the union all belong to the churches; and they believe that the holding of their meetings in church buildings, instead of in unsavory halls connected with saloons, would conduce to the moral advancement of their members. The response to this appeal ought to be hearty and immediate.

A useful and graceful gift was made last week by Marshall Field, Chicago's leading merchant, to his native town of Conway, Mass. The gift consisted of a \$100,000 library building, 6,000 volumes of books and an endowment fund of \$52,000 invested in gilt-edged securities. The building is a memorial to Mr. Field's parents. It is fifty years since Mr. Field left his na-

tive town and his return to it on this occasion he describes as one of the most pleasant events of his whole life. No doubt of it. What pleasure can be compared to the luxury of doing good! And this, thank God, is not confined to millionaires.

One of our dailies reports:

Amid the blare of bugles, the rattling of artillery accoutrements and the cheering of the society folk who filled the boxes, the Lake Forest open-air horse show ended its two days' run last night just as the sun passed below the edge of the trees that surround Ferry field, and the building fund of the Episcopal parish of Lake Forest was more than \$3,000 better off than it was three days ago.

It would be interesting to know how much worse off spiritually the Lake Forest Episcopal church was by its connection with that affair. But there are those who think it quite a legitimate thing to take even the devil's water to turn the Lord's mill. Still the question will arise, Does the Lord want it?

A beginning is being made to utilize the excellent bathing beach which stretches from Lincoln Park to South Chicago by erecting a chain of bath houses at suitable points for the children of the poor. A plunge in the cooling waters of the lake is surely one of the things to which the tens of thousands of the boys and girls who live in the crowded parts of the city have a right. The summer days ought not to be allowed to pass without ample provision being made for their relief and comfort. Health Commissioner Reynolds, who is interesting himself in this good work, believes that if the people of the city only knew of the importance of this enterprise the means would be forthcoming at once to carry it out.

A movement is on foot to extend the usefulness of the public school buildings, by making them the centers of the social life of the neighborhoods. It is proposed to throw them open to the public, using their assembly halls for lectures and other educational purposes in the evenings; making them, in a word, the centers of neighborhood guilds, and providing them with gymnasium apparatus, and whatever will minister to the physical and mental well-being of the people. This is a good idea, and the experiment is well worth trying. But many people will wonder why greater use cannot be made of our costly church buildings which remain closed up six days of the week. We have yet to learn that churches were made for the people, not the people for churches.

But lest Chicagoans should be exalted overmuch here comes Dr. W. T. Harris, United States commissioner of education, who at the National Educational Association held last week in Detroit said:

Chicago is the great storm center of the country. It is the place of the whirlwind, tornado and fire. It has a morbid tendency that is always manifesting itself in trying to find something disturbing and threatening in things as they are. It amounts to a hysterical mania.

This characterization is not to be taken too seriously, yet in the main it may be accepted as a left handed compliment. Chicago cares little what is said of her, so long as she is allowed to occupy "the center of the stage." And, besides, she has the saving grace of being able to laugh at her own foibles. She knows that she will outgrow them in time.

The Presbyterian Hospital is being seriously hampered in its work for want of room. Its growing reputation draws to its doors scores of patients who are either turned away or put upon the waiting list.

New buildings are imperatively needed if this noble institution is to fulfill its purpose. For the past three months none of its 250 beds have been vacant. Its capacity ought to be doubled to meet the increased demand. The board of managers ask for two fire-proof structures which will cost \$225,000. Of this amount Mrs. Cyrus McCormick has offered to provide \$40,000. The Presbyterian Hospital has made for itself such a good name because of the excellency of its medical staff, and the efficiency of its nurses, that the money necessary for this enlarged equipment will no doubt soon be forthcoming.

Among other visitors who are making a study of the social conditions of Chicago are Professors Macy and Wyckoff of Iowa College. Things are not as bad as they expected to find them. Everywhere are evidences of a remarkable reformation. They say: "When we came here we expected to see something like what we saw in London, Paris and other European cities; but wherever we turn we find better conditions. Chicago has been maligned. It should be proud of its institutions, proud of its police force. The levee which we expected to find does not exist. The great problem is the saloon. To it crime and evil conditions generally are to a great extent to be directly traced. But the fact that the saloons are in a great measure regulated by the police shows that Chicago is on the high road to improved civic and social conditions."

The Monday Ministers' meetings have always been looked upon as of value as religious clearing houses. They have also been supposed to register the religious thought and life of the city. Evidently the Rev. J. A. Rondthaler, pastor of the Fullerton Avenue Presbyterian Church, looked upon them as an overworked institution. He surprised his ministerial brethren at last Monday's meeting by saying:

If ever there comes into existence a society for the prevention of cruelty to ministers, one of its first missions should be to prevent herding them on Monday morning and dosing them with the epsom salts of theology and the ipecac of philosophy.

It is right that the ministers should get together every week, but Monday is a poor day to listen to heavy arguments. If a minister is not tired on Monday, he has not worked as hard as he should on Sunday. We should come together on Monday in a spirit of loving fellowship and talk about simple subjects. Over the doorway of the meeting-room should be written: "No shop talk allowed here." Condemnation comes easy on Monday. Things that are quite passably orthodox on Tuesday and Wednesday are rank heresy on Monday.

He is partly right. Besides being a place for the swapping of sermons the Monday meeting ought occasionally to afford some rebound from the tension of the previous Sunday.

Professor Maximovitch Kovalevsky of the University of Moscow is delivering a course of lectures on Russian history and institutions at the University of Chicago. These lectures are delivered on the recently established Crane foundation, and will continue on Wednesdays and Fridays until July 26. The ground covered includes a preliminary sketch of the development of Russian political institutions; a birdseye view of the different people inhabiting the empire; the inner state of old Moscow under the first dynasty; the Russian Czarism under the first two Romanoffs; the reforms of Peter the Great and the state of Russia under his immediate followers; Catherine the Second and the reordering of Russian provinces and city organizations; the reforms of Alexander I. and the creation of the council of state and ministers; the

emancipation of the serfs under Alexander II.; the system of provincial districts and city self-government as created by Alexander II.; Russian universities and press legislation—how far the freedom of conscience is recognized in Russia; the political situation of Poland and Finland in the Russian Empire.

The literary and historical congress of the African Methodist Episcopal church is now in session in Quinn chapel. About sixty ministerial delegates are present. Among them are some of the leading educators and preachers within the color line. A single look at the intelligent faces of many of the delegates would convince the most skeptical that the colored race is rising. At the close of the opening session Bishop Abraham Grant, as presiding officer, gave the keynote of the assembly in the words:

There are several important matters for this congress to take up. We must consider our relation to the industrial conditions in the country; our condition as compared to other days; and whether the progress made by the race is at the bottom of the antagonism which is just now at its highest.

The Ingersoll Memorial association has been formed for the purpose of erecting to the memory of the famous agnostic a temple and hall, costing not less than \$100,000. The movement does not seem to awaken any marked enthusiasm. Agnosticism is not very prolific in the building of temples. Why should it be? Why should people be expected to make sacrifice for a negation? In the man Ingersoll there was much to admire. He was genial and generous, he never took himself half so seriously as his opponents took him. The Christianity which he first caricatured and then lampooned was a Christianity which most Christians repudiate. And the "cardinal virtues" which he upheld were precisely those for which Christianity stands. He plowed with a stolen heifer. We have no objection whatever to a memorial temple being erected in Chicago to his name if, as its promoters say, it will "encourage morality, disseminate knowledge, popularize science and education, advance the cause of free thought and secularism and promote the cardinal truths and virtues." Substitute religion for secularism and you have in these words the program of the church. Many would think better of the church if they knew it better.

BROTHERHOOD.

By E. S. Martin.

That plenty but reproaches me
Which leaves my brother bare.
Not wholly glad my heart can be
While his is bowed with care.
If I go free, and sound and stout
While his poor fetters clank,
Unsatd still, I'll cry out,
And plead with Whom I thank.

Almighty: Thou who Father be
Of him, of me, of all,
Draw us together, him and me,
That whichsoever fall,
The other's hand may fail him not—
The other's strength decline
No task of succor that his lot
May claim from son of Thine.

I would be fed. I would be clad.
I would be housed and dry.
But if so be my brave heart is sad—
What benefit have I?
Best he whose shoulders best endure
The load that brings relief,
And best shall be his joy secure
Who shares that joy with grief.

—Scribner's Magazine.

CONTRIBUTED

IN-DWELLING LIFE.

Thou life within my life, than self more near,
Thou veiled Presence infinitely clear,
From all my nameless weariness I flee
To find my center and my rest in Thee.

Take part with me against these doubts that rise
And seek to throne Thee far in distant skies!
Take part with me against this self, that dares
Assume the burden of these sins and cares!

How can I call Thee, who art always here?
How shall I praise Thee, Thou of all most dear?
What may I give Thee, save what Thou hast given,
And whom but Thee have I in earth or heaven?
—Eliza Scudder.

THE PRESENCE UNVEILED.

James M. Campbell, D. D.



HEAVEN is the unveiled presence of Christ. To be absent from the body is to be present with the Lord. When Paul expressed a desire to depart and be with Christ, instead of relinquishing the hope by which his spiritual life had been nourished, he merely pushed the time of its fulfillment a little farther forward, transferring it from this side to the other side of the river. His hope in its essence was undestroyed; it only changed its form. He believed that death would bring him into the presence of his Lord, all the future manifestations of whose glory he would behold, and all the future triumphs of whose kingly power he would share.

The changed aspect of death which has come in virtue of the completion of Christ's redemptive work, is one of the things which Christians seem slow of heart to believe. When the conquering Christ ascended up on high, leading captivity captive, death was abolished, Hades emptied and closed, and heaven opened. There is now no long term of waiting in the gloomy underworld. At the moment of death the beatific vision breaks upon the soul. Sudden death is instant glory. The words, "Blessed are the dead who die in the Lord *from henceforth*," imply that a change for the better has taken place with respect to death. "From henceforth" it is a blessed thing to die in the Lord. Since Jesus died and rose again, and became the first-fruits of them that slept, death is not what it was before. It is a vanquished foe, stingless and harmless.

It is a privilege inexpressible to be living after the resurrection and return of Christ. We who live in this Christian age enter into the possession of all the benefits of his victory over death. Death is no longer going into exile; it is going home—going to the Father's house of many mansions which Christ has gone to prepare. It is falling asleep in earth and waking in heaven. It is not going *down* to the clods of the valley, or going *out* to wander through the pale realms of shade, but going *up* to be forever with the Lord.

"There is no death, what seems so is transition."

"Whosoever liveth and believeth in me," says Jesus, "shall never die." He shall merely be "changed." Death shall be "swallowed up of life." Death instead of being destruction will be the sprouting of the seed, the bursting of the chrysalis, the emergence of the soul out of the bondage of the flesh into the glorious liberty of the heavenly life. It will be the exchange of the earthly tent for the heavenly mansion, the exchange of the natural body for the spiritual body, the exchange of drags for wings. Every one who feels this resurrection life already stirring within him can say with Victor Hugo, "I am tadpole of an archangel."

Our friends who have fallen asleep in Jesus have not gone to be tenants of the tomb; they have gone to be with Christ, and are now in his keeping. The new life which they have attained is one of unending and unclouded fellowship with their exalted Lord. Because he lives they live. Why then should we go to the grave to seek them there? Why seek the living among the dead? The place to find the living is among the living.

There is no friend of mine
Laid in the grave to sleep;
No grave, or green or heaped afresh,
By which I stand and weep.

Who died! What means that word,
Of man so much abhorred?
Caught up in clouds of heaven, to be
Forever with the Lord.

Thank God! for all my loved,
That out of pain and care
Have safely reached the heavenly heights,
And stay to meet me there.

—The British Weekly.

And thank God for the hope of sharing in the self-same heritage, the hope of beholding with open face the blessed Presence "whom we now obscurely see, through a veil that hangs between." In the unveiling of the Presence Christian hope culminates. To see Christ is to see the glory of God. To be with Christ is to be in heaven.

The unveiling is sometimes gradual. That the transition may not be too sudden the veil is partially lifted before death seals the eyes. The dying saint exclaims:

I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away.

—Tickell.

Who shall say that he is deluded when, with the light of heaven in his eyes, he declares that he has seen the Lord? When the silver cord is loosening, the two worlds mingle into one, and the dying Christian is partly in heaven before he is altogether out of earth. As the things of the world recede, the things of heaven draw near. A sphere is entered into which earthly friends cannot follow. And what more natural than at this point of separation there should come to the departing soul a vision of the glorified Redeemer such as was given to John in Patmos? The unaccountable thing would be that Christ should not come to receive his own unto himself.

A familiar example of the manifestation of Christ to a dying saint is found in the case of Stephen, the first Christian martyr. It is said that "he being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). But think of

the crass literalism that sacrificing the spirit for the letter, attempts to draw from these words an argument for the absence of Christ. Stephen saw Jesus in heaven at God's right hand. Where is heaven? Where is the right hand of God? In some distant star, or in some spiritual sphere which touches closely upon earth? It is clear that from the council chamber where Stephen stood, heaven's open gate was not far distant. So near was heaven to earth, and so near was the glorified Christ to his suffering servant, that immediately after Stephen was able to commit his departing spirit into his hands. As the stones thrown by his murderers fell upon the martyr like a shower of hail, muttering the prayer, "Lord, receive my spirit," he fell asleep in the arms of eternal love. A moment more and he was with the Lord in Paradise.

To one who sees the face of Christ the face of death loses its terror. Death is not to him a dark valley, but a shining pathway leading up to the heights upon which rests the light that never fails. When the Psalmist said, "Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me" (Ps. 23:4), he was not thinking of death at all. John Bunyan is right in representing the valley of death-shade not as death, but as one of the dark and dangerous places this side of death, through which every pilgrim must pass on his way to the celestial city. In the margin of the Revised Version the expression, "the valley of the shadow of death," is rendered "deep darkness." The Christian in dying does not always, does not generally, pass through "deep darkness." This is oftener the lot of those who are left behind. He passes out of darkness into light. He passes from twilight into noonday; from faith to sight; from hope to fruition; from tribulation to rest; from defeat to victory; from humiliation to glory; from the veiled to the unveiled presence of his Lord.

THE NORMAL CHURCH, II.

The whole body fitly joined together and compacted.—Eph. 4:16.

A. B. Jones.



WITH every man who duly considers and respects the authority of the New Testament Scriptures, Christian unity must be held essentially in these three particulars: "Unity of the body," "Unity of the faith," and "Unity of the spirit."

1. *Unity of the body.* By this is meant that the visible Church on earth should be organically associated together as one body. In discussing the subject of Christian unity the Apostle Paul, in his Epistle to the Ephesians, fourth chapter, says, "There is one body." And again he says, "The whole body joined together and compacted." If this does not mean that in the normal church all Christians are corporately associated in *one* church, and as he elsewhere says, "members one of another," then some new code of laws for the interpretation of Scripture must be discovered. Of the correctness of this interpretation the New Testament abounds in corroborative proofs. Its positive inhibition of "schisms" and "divisions" as damaging and sinful, as well as its positive injunctions of unity in "the Church which is his body," all point plainly to this conclusion.

The Savior said, "On this rock I will build my church," not churches. And the Divine One prayed "For them which shall believe on me through their word, that they all may be one," and he is said to be, "The head over all things to the Church." Concerning this unity of the Church the inspired writers speak in terms that cannot be mistaken. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body." Let us give attention to the style of this language—"fitly joined together and compacted." Stones loosely thrown together in a heap have neither strength nor beauty; but when "fitly joined together and compacted" by the hand of a skillful mechanic they have both. "Fitly framed and knit together" is the way the Revised version puts it. Humanity as a thread is knit together, stitch by stitch, soul by soul, into one seamless body, the "Church of God." The idea of this unity in the normal, corporate existence of the body of Christ is also intensified by the Apostle Paul in his Epistles to the Corinthians and the Romans where the Church in the aggregate is compared to the human body and its members, the eye, the ear, the hand, the foot, etc.—"So we being many members, are one body in Christ, and every one members one of another."

Violations of Unity.

That this principle of unity is violated by the denominationalism of the day is too clear to call for argument; and that it is violated in the intense form of democratic church government, which widely exists, is equally clear. What is the difference between the sin of denominationalism—denominations without organic, co-operative function and life, and the sin of democracy—*independent* congregations without organic, co-operative function and life? It is only the difference between a hundred large divisions in the body of Christ and a thousand small ones. Let us be understood. It is not denied that the New Testament presents to us the congregational feature of the Church, but this is only an incidental fact. We read of the "churches of Asia," and of the "churches of Galatia," and in a still broader view, of the "churches of Christ."

As a matter of convenience in meeting together for worship it is necessary to have these separate congregations; but the Scriptures nowhere emphasize this congregational idea as an essential and fundamental one in the life of the Church. We are nowhere exhorted to "maintain the congregational idea," to "guard the independency of the separate congregations," to "be jealous of the idea of associated church work." Had it been practicable for all Christians to have held membership in the first church in Jerusalem and to have gone up to Mount Zion every Lord's day to worship, I suppose there would never have been another congregation. This incidental, congregational feature of the Church of Christ, in the style of New Testament thought, is entirely lost in the broader and grander lesson of the "one body" which obtains in the sacred writings, and which is emphasized with great force and in great variety of forms. We make no plea for an ecclesiasticism, but only for the unity of the Church of Jesus Christ as set forth in the Scriptures of the New Testament.

In the nature of things, as well as in the Word of God, the individual Christian has reserved personal rights and liberties in matters which in nowise affect

the interest of the local congregation of which he is a member; and the local congregation, in like manner, has reserved rights and liberties in things lying strictly within its own limits, and which, in the nature of the case, do not involve the interests and the standing of other congregations or of the Church at large.

But in all questions of a general character, in all public enterprises, institutions, and agencies representing the common faith and the common liberality of the Church of Christ, both the individual and the local congregation should be subordinated to the idea of the "unity of the body."

The Unity of the Faith.

"There is one faith," says the Apostle Paul; and we are exhorted to "contend earnestly for the faith once delivered to the saints." What is that "one faith?" This is an important question; probably there is none more so in the line of our discussion. The outward life depends largely, if not wholly, on the inward convictions; hence the "unity of the body" depends upon the "unity of the faith;" and without the latter we cannot hope to realize the former.

By the "unity of the faith" we understand a oneness of belief; that is, all Christians must believe the same things. There is a certain faith essential to Christian character, and without this a man cannot be a Christian, in the New Testament meaning of that term, whatever else he may be. And it is to the Scriptural idea of this subject we must come. What then are these necessary things of Christian faith? Here again we need our optical instrument, an optical instrument for the mind's eye, an instrument that is so constructed as to exclude every foreign element and bring clearly to view the items and only the items of necessary Christian faith. Looking through such an instrument into the souls of men, we would in every case see precisely the same objects; and could we photograph this Christian faith in a thousand different men no man could distinguish one from the other. They would be as identical as are the several pictures which the artist makes from the same negative.

In that picture neither the peculiarities of Episcopalianism, Presbyterianism, Methodism, Baptism nor any other *ism* could ever be found; nor would any question of mere human expediency ever obtrude itself there. All questions, too, of speculative theology, all denominational dogmatics concerning the mysterious nature of the Godhead; concerning the atonement; concerning the operation of the Holy Spirit—whether before or after the word, or concurrent with the word; concerning the remission of sins—whether before or after or concurrent with baptism, would be forever excluded. While correct notions on all these subjects are desirable, and would bring their reward, yet that they are essential items of the "one faith" cannot be accepted without rendering the sublime, scriptural idea of the "unity of the faith" an impossibility and an absurdity. In essentials there must be unity, in non-essentials there may be differences. What a splendid optical instrument that will be that will bring out in clear outline these essential items of Christian faith and exclude the differing non-essentials! The world is waiting to applaud the inventive genius who will produce such an instrument.

Liberty, Mo.

Success don't consist in never making blunders, but in never making the same one the second time.—*Billings.*

"SUBJECTIVE BARRIERS TO TRUTH."

George Luther Cady.



IT HAS been one of the beautiful dreams of those who possessed truth that all that was needed for its acceptance was that it might be perceived. The dream is as false as it is beautiful. The young propagandist starts out with a truth which he knows to be resting on God as its foundation, but he finds that the world is not tumbling over itself in a mad scramble to possess it. Many a man has had the heart taken out of him and his faith in humanity shaken because he has found that truth has no easy path to victory, but must fight for its life through interminable and almost insuperable obstacles. The cynicism he is often cursed with as the only result of his labors would have been prevented if he had taken a good course in psychology, for he would find that truth must not only be "perceived," but "apperceived" or classified with the knowledge which he already possesses or rather possesses him. Here stands a body of truth and here stands the mind—the problem would be very simple if the mind were only a *tabula rasa*, but that mind is already written upon from infancy—nay, from before infancy; the door to that mind is already crowded with facts, and supposed facts, through which every new truth must run the gauntlet. Truth comes to every man not as from an open heaven, but as through highly-colored windows—colored by the ideas, prejudices, opinions and customs which make us just what we are. No man sees face to face, but all through a glass darkly. Truth is judged not by its objective value, but by the subjective state of the mind. The subjective element is the ultimately determining factor against which the forces of truth or error, however great, are massed in vain. Prof. Patrick in an article on "The Psychology of Prejudice" (*Pop. Sci. Mo.*, 36, p. 633) says: "All knowledge is the result of the union of two factors, one objective and one subjective. To know anything is to refer it to something known before. Knowledge is classification. The class is within us; the thing to be classified is without. *We see things not as they are, but as we are.*"

The reason that no two men see alike is that no two men have the same set of ideas already in the mind with which to "apperceive" the new idea which presents itself. A group of men are looking at Pike's Peak; one thinks of the silver and gold that fills its bosom—he is a mineralogist; another of the strata of rocks and wonders at the upheavals of the unmeasured past which made it possible—he is a geologist; another is amazed at the skill of the cogwheel railroad—he is an engineer; another sees only the light and shade which cover it and the varied colors which the others could not see probably even if they were pointed out—he is an artist; another sees behind it the hand of its Maker and is silent before the majesty of such a power—he is a theologian and a worshipper; each has seen the thing which his mind has been trained to see and which the facts of his mind are most able to classify.

Here is a man who has been raised among beer-drinking parents and you could just as easily convince a cow that it is wrong to eat grass or a dog that it is wrong to gnaw a bone as to convince that man

that it is unethical for him to follow the customs of his ancestors, while I, raised among total abstainers and with a mother who never went out without the white ribbon on her breast, could never be convinced but that the whole liquor business is born of the devil, and I shall probably go down to my grave hating it and praying God for an ever-increasing capacity for hatred.

Or here is an old soldier who carries in his body the scars of the great conflict, in his veins the fever, and in his bones the rheumatism, still remind him of the damp nights out on the southern fields and bid him never forget the cost of defeating a party of men who were bent on destroying the Union. It is next to impossible to convince him that there can be any virtue in the Democratic or any vice in the Republican party. I well remember hearing old Prof. Barrows (father of President Barrows) in Olivet, while speaking in a prayer meeting on the night of Cleveland's first election. His great, deep voice filled the room, his dimmed eye lighting up flashed out from under his shaggy eyebrows, as he said, "If Cleveland is elected this country will run red with blood!" The dear old man had been through those trying days when Democrat stood for disloyalty, and he, always one of the most uncompromising of abolitionists, had suffered for the sins of his country, and the thought of a Democratic president refused to be classified or to be associated with the facts that had made up his past.

The bubbling buoyancy and irrepressible optimism of Emerson is to be charged not more to his faith than to his good digestion. He says: "In good health the air is a cordial of incredible virtue. Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of especial good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear." But let another man with poor digestion, with nerves all on the outside, with constant fear that feet wet from these same snow puddles will precipitate ancestral lung disease, how much of the "exhilaration" or gladness will he experience? Many a time have I studied over the problem of life and evil until the brain was all in a whirl, hope languished and faith limped; then I have dropped my books, taken my golf sticks, breathed my lungs full of God's good ozone, felt the blood coursing through every vein, saw the sunset casting its halo over the hills, and when I came back it was easy to sing with Browning,

"God's in His heaven,
"All's well with the world!"

Nowhere is the subjective element more prominent or persistent than in religion. What with self-interest, inherited convictions and prejudices, religion has a sad fight for life! Simply because it is the province of the Christian religion to make old things pass away and to make all things new, religious apperception is most weak. Prof. Romanes gives an explanation of the fact that women are in the majority in the Church. He says: "Women as a class are in all countries much more disposed to Christianity than men. I have no doubt that the larger part of the explanation would consist in the passions of women being less ardent than those of men. Now nothing is so inimicable to Christian belief as un-Christian conduct. This is essentially the case as regards impurity; for whether the fact be explained on religious grounds or on non-religious, it has more to do with unbelief than speculative reason. Consequently woman is, for all

these reasons, the 'fitter' type for receiving and retaining Christian belief."

If one were to ask the average church member why the Gospel proceeds so slowly in its triumph he would be met with a criticism of the pulpit. However much may be said (and more than enough could be said) about the weakness and worldliness of the ministry, no one would be so rash as to point to the minister to account for the failure of the immediate ministry of Him who cried "How often would I—but ye would not!" Jesus himself refused to rest under such an explanation and spoke that marvelous parable on the barriers of the subjective life and "apperception"—the Parable of the Sower and the Soil. Jesus knew that He sowed the good seed in vain in soil hardened by preconceived notions of how the Messiah must come, or corrupted by passions, self-interest and prejudice already in full possession. Even the preaching of Him who could say "I am the Truth" was powerless when confronted by such subjective barriers. Ought not this to make us more patient in the sowing and more self-scrutinizing lest we nullify the truth?

I thought the shining sun was dark,
And dark the bending skies;
Alas, I find the darkness all
Is in my blinded eyes.

I thought my fellow men were cold
And from me stood apart;
Deceived was I—the coldness all
Is in my frozen heart.

No music in the rippling brook
Nor in the breeze I find;
The brook and breeze are not to blame—
No music's in my mind.

No beauty beams in all the fields,
In flowers, shrub or tree;
Yet not in them, but in myself
Is the deformity.

I ask not that the outer world
Another face may wear;
But that myself, myself be changed,
I make my daily prayer.

Iowa City, Iowa.

Strange coincidences sometimes occur in the choice of texts for sermons. Rarely does a preacher find his selection more incongruous and more an occasion of laughter than in the following instance:

Dr. Dale, of Birmingham, during a July outing on the island of Ventnor, had arranged to preach there on a certain Sunday. The Thursday before his engagement, while on an excursion to Carisbrooke, he fell from one of the old castle walls, broke an arm, and dislocated his elbow. He, of course, could not meet his appointment, and Rev. Dr. Halley preached in his stead.

Not knowing the nature of Dr. Dale's illness, he innocently announced as his text Psalm 34:20, "He keepeth all his bones; not one of them is broken."

This was too much for the gravity of the congregation. A ripple of laughter ran through the congregation. The reverend doctor was made uneasily conscious that something was wrong, but he could not discover the cause of the merriment until he had finished his sermon and left the pulpit. He was acutely distressed on learning what he had done, especially when he found that some of the people supposed the choice of his incongruous text had been intentional.

LETTERS TO THE BOOKLOVER. DOCTRINE AND POETRY.

My Dear Friend:

I have just laid down the daily paper which contains the report of some things which Prof. O. L. Triggs of Chicago University has said. This is the teacher who some months ago made himself famous by comparing the brain power of Rockefeller with that of Shakespeare. The report says that on this occasion he disparaged the entire hymnology of the church as being unpoetical, and asserted that orthodoxy and poetry are incompatible with one another. As these assertions are made now and again by various kinds of people and as they deeply concern every Christian man who is a true book lover, I think it worth while to consider the two main positions thus described.

In the first place, Prof. Triggs apparently asserts that pure literature and especially poetry ought not to be appreciated by orthodox people; or conversely orthodox thinkers cannot produce pure literature or poetry. He seems to have said after naming half a dozen modern poets that "all are heterodox or Unitarian in their teachings." My first impulse would be to suggest to any one who makes this assertion a course of reading in the biographies of literary men. One might recall such names as Milton, Samuel Johnson, DeQuincey, Wordsworth, not to speak of Browning and Tennyson, and ask whether these bright stars in the firmament of pure literature are accurately described as "heterodox or Unitarian." One would much liked to have heard an impromptu opinion from Samuel Johnson on Prof. Triggs and his doctrine. It is true indeed that John Foster wrote an elaborate essay inquiring why evangelicalism was disliked by men of taste. But the evangelicalism of which he thought is not to be confused with the fundamental orthodoxy which one would ascribe in spite of Prof. Triggs to such a man as Browning.

There can be little doubt that poetry of the higher kind has always depended upon the possession of faith, the enjoyment of an outlook towards the infinite. The men who believe that all reality is included within the reach of the five senses and is traversed within the span of a human life have never proved themselves inspiring teachers nor thrilling poets. I need only to remind you of the pitiable poetry of modern pessimism; it is forceful, passionate, full of imagery. It has many of the claims to permanent value which belong only to best literature, but it is not true in its fundamental teachings. It is narrow in its conception of man; bitter in its reflections upon the history and the destiny of man; and therefore it fails and must fail to hold the attention and the admiration of mankind. But some one will say, is it not true that orthodox doctrines cannot be made the subjects of poetical consideration? On this I might easily write a separate and long letter for I believe it could be fully proved that some of the noblest poetry in the English language has been quickened by the contemplation of those facts which orthodox doctrines describe. I suppose it is orthodox to believe in the dogma of immortality, and one thinks of Wordsworth's Ode. I suppose it is orthodox to believe in Incarnation, and one thinks of Milton's ode on "A Nativity." I suppose it is orthodox to believe in the Deity of Christ, and one thinks of Browning's "Epistle of Karshish." And as one believes in the atonement and

thinks of the cross, of all the allusions to it in a world of poetry, of the emotions it has quickened and the lyric outbursts which have arisen in the contemplation of it, one feels convinced that even the dogma of an atonement has proved itself a fountain of sweetest song.

In the second place I have space only for a few words on the opinion attributed to Prof. Triggs regarding the element of poetry that is to be found in the hymns of the Christian Church. He seems to hold the very narrow opinion that unless a verse can be called thoroughly poetical, it ought to be named doggerel. The one hymn which he seems to have discovered as possessing poetical element is Newman's "Lead, Kindly Light." Of course he condemns Watts; and yet that Watts had his high moments I must maintain. I think it was Matthew Arnold who said that the famous hymn "When I Survey the Wondrous Cross" was the finest hymn in existence, and true poetry. To think for a moment only of the great hymns in the light of their poetical quality is to recall one after another which moves in a very atmosphere of feeling and imagery; and these are the two essentials of poetry. Read over such hymns as "O Worship the King" or "Dismiss Me not Thy Service Lord" or "Here, O my Lord, I See Thee Face to Face," and tell me whether these hymns which the church loves are not also poems of the purest water.

The fact is that a hymn is written not for the sake of poetry, but the poetry is sometimes used in a hymn for the sake of the hymn. There are many of the greatest hymns which will outlast all the poetry—all the love lyrics that our literary epicures can produce next year—which have not a single metaphor in them, but they serve the sublime end of a hymn which is to express or to create a religious emotion. It may take the form of a prayer or of a meditation; it may be hortatory or it may be didactic; but if in fitting and musical language it stirs or utters a religious act of the soul, it is a true hymn. Some of us "ministers" who desire to exercise literary taste sometimes employ false canons of criticism upon the hymns we select for our congregations. In some churches the tendency in recent years has been very strong towards the use of hymns which are called poetical, but which in their vagueness, in their sentimental weakness, cannot compare for power with the grander and more rugged doctrinal hymns of the church.

I am yours faithfully, A Bookman

On me nor Priest, nor Presbyter, nor Pope,
Bishop or Dean may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.

—John Stuart Blackie.

Rev. James Learmouth says: "I like the story that is told about two frogs. They found themselves in a pail of milk, and they could not jump out. One turned faint-hearted, and said to the other: 'Good-bye. I sink, I die.' Said his chum: 'Brace up, you duffer, keep jumpin,' and see what turns up.' So they kept on jumping up and down all night, and by morning, so the story says, they had churned the milk into butter, and so they escaped safe to land. I do not say that is a true story, but the spirit of it is true. The frog was right. If you realize that you are working for God, when you are at school or running the errand, you will also feel that you must never give in, nor give up—you must 'overcome.'"

AT
THE

CHURCH

OUR PULPIT.

THE STRUGGLE FOR A BLESSING. 3

Charles M. Sheldon.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Genesis xxxii., 24.
 "And Jacob said I will not let thee go (verse 26) except thou bless me."
 "And he blessed him there." (Verse 29.)

In the entire realm of literature there is perhaps no more strange, exciting, dramatic picture than this herds more than by cash money, which we have just read from the thirty-second chapter of Genesis. Jacob had just left his father-in-law, Laban. He had been with him twenty years. In that time by his industry and shrewdness he had become a rich man in the wealth of those days which was counted by flocks and

There had grown up a feeling of jealousy on the part of Laban at the sight of Jacob's success. When Jacob noticed it he made his plans to leave the country of Padan Aram, where Laban lived, and go back to his old home in Canaan.

He was afraid to let Laban know of his plan and went away by stealth. On the third day Laban found out his departure, and in anger, because Rachel, Jacob's wife, had stolen the idols out of her father's tent, he pursued after Jacob and finally overtook him. Then followed a scene between these two rugged herdsmen, a scene which at one time almost promised to become a conflict of blows as well as words. Finally Laban agreed to a treaty or covenant of peace which was signed after the manner of those days by the erection of a heap of stones and the swearing of the oath. "The Lord watch between me and thee when we are absent one from another."

After this had been done, Jacob offered a sacrifice and there was a feast of reconciliation. Early the next morning Laban and his people took peaceful leave of Jacob and went back home.

So far all had gone well with Jacob, in spite of the fact that he had not always been a man of high and noble principle. The age in which he lived accounts for some of the transactions of those times—transactions which now in the light of Christian teaching would be characterized as decidedly shrewd, even to the verge of business dishonesty, and no doubt there are plenty of shrewd, cunning Jacobs today. However, the now wealthy herdsmen had escaped from his father-in-law, who had certainly made Jacob work for his wages, and Jacob had avoided a battle with him. But a greater danger confronted him. Years before Jacob had wronged his brother Esau. In plain English, he had, by a trick in which his mother had assisted him, cheated his brother Esau out of his rights as the first-born son. When Esau realized what had been done he made his plans to kill his brother. So Jacob was obliged to run away from home in fear of his life. For twenty years he had been an exile in Syria. During all that time he had not dared go home for fear of Esau. Now, then, as

he turned his face southward and drew nearer the scenes of his boyhood, and the recollection of the great wrong he had done Esau came upon him with greater vividness, he was terribly afraid. He remembered Esau's wild, lawless character. He thought what a revenge Esau would have in capturing, after the fashion of those times, all the hard-earned cattle and the property so painfully acquired during those twenty years of labor, and even Jacob's wives and children, after killing him and his followers. With this fear in his heart he sent messengers on ahead to meet Esau, who, Jacob had ascertained, was only a few miles distant. The messengers returned with the alarming news that Esau was coming on to meet Jacob and four hundred men with him.

"Then Jacob was greatly afraid and distressed" (verse 7). What could be expected from this wild Arab Bedouin of the desert with his company of four hundred lawless followers except an onslaught that would result in certain death for him and his small body of servants. But he was not so terrified that he did not do what he believed would pacify his brother. Like a prudent general he divided his little company. Then he prayed to Jehovah for protection. Then he picked out a large number of cattle and camels, bunched them in droves and sent them on ahead as a present to Esau. After that, he took his wives and servants and sons and sent them across the ford, or ravine, which probably had a stream of water running through it at the time. But Jacob himself remained on the bank of the ravine. The night was already partly spent. The narrator of this romance of the early life of the human family gives us no glimpse of the outward features of that memorable scene. Whether it was starlight or cloudy, whether it was a night of profound stillness, or hoarse with chilling winds that swept through the ravine, the writer does not stop to tell us. The narrative goes on simply to say, "And Jacob was left alone; and there wrestled a man with him until the break of the day."

Around this verse and the account which follows learned men have written much to explain what the story means. Some think Jacob fell asleep and dreamed that he wrestled with a man. Others think that his fear of Esau caused him to imagine that one of Esau's men stole upon him in the night and attacked him, and hence the story. Still others, while accepting the spiritual teaching of the narrative, deny that Jacob actually wrestled with a real being. Others again stick to the literal statements and believe that in some way, not explained, Jacob actually had a struggle that night with a real person and that this person was the Divine Being, called in our text "a man," in verses 28 and 30 "God," and in Hosea 12, 3rd, "the angel." My own opinion is as follows:

First of all we must remember this was a great crisis in the life of Jacob. It makes little difference that he had been a bad man in some ways, at present he was in sore distress and fear and he had repented him of the evil done his brother and asked the Divine Being for help.

In the second place we must remember it was the age of the childhood of the race, when God was still teaching men certain great truths through outward, physical object lessons.

In the third place we need to remember that the divine power may adapt itself to any form of expression in order to make an impression on the heart and mind of a man, and that because it is unusual it is no evidence that it could not occur.

In the fourth place we must remember the end

which God had in view in subjecting Jacob to this test. The means employed are not the subject of discussion so much as the end attained. As long as we are finite we shall always wonder at God's use of means. The end in view in this case, it seems to me, is so plain, so necessary, so far reaching that the mind which stops to criticise the means loses the very kernel of the entire truth, misses the whole teaching of this remarkable story of the wrestling Jacob.

So, then, it is my opinion, that on that night by the ford Jabbok back in the early annals of human history the man Jacob really did wrestle with a real being, who was in a real sense the divine Person, known in Old Testament language as "a man," or "the angel of the Lord," and even as "God" himself. It was, I believe, the Divine Being, who afterwards was manifested to the world as Jesus Christ, the incarnate God, who wrestled with the man Jacob that night. And the whole object of that struggle which went on until day began to break over the hills of Moab, was to teach, not only Jacob, but the entire race for all time, that divine blessing sometimes comes out of persistent, long continued, faithful, courageous struggle with the divine power. And Jacob said, "I will not let thee go except thou bless me."

"And He blessed him there."

In passing on, therefore, to an application of this great truth of "blessing the result of wrestling with God," let us bow our hearts in thanksgiving to Him who thus early in the history of mankind left us so great a witness to the fact of the power which man has to prevail with the Almighty.

1. First of all let us notice the fact that God sometimes tests men to find if they are worthy to endure and struggle. He lets them get into trouble and perplexity and when the crisis comes He sometimes seems to fight against the man instead of for him. The Christian is not miraculously delivered out of sorrow and trouble and anxiety. The test comes for him when at the crisis of his life he seizes on the Divine and wrestles with him for victory.

After men have come up to difficulties, or they have faced doubt and the dark waters have seemed to go over their souls—then in the dark they are aware of one who is testing their strength and courage and persistence. Will they hold on until the blessing comes? Ah! That is the test supreme! The divine power has seized on them. Will they grapple with it to prevail, to claim the blessing, to demand it and so win the struggle? I say it is the man who has come out of this wrestling with the Divine, where just they two have been alone, who goes to meet the enemy of his soul when day springs, with peace and courage in his heart. As a prince, such a man has power with God and men and will prevail. The test, the test of a man that God sometimes uses! He knows best. Purest gold comes out of the fire. Strongest hearts come out of struggling for the blessing, not content until the blessing is bestowed.

2. There is a lesson here for men who are fighting for the victory over tremendous sins and evils in their lives. If they will only keep at it they will prevail. Men give up too easily. They do not claim the blessing long enough and hard enough. They do not wrestle until the break of day. They give up in despair and go down to defeat in the dark. If there is a soul here this morning who is in the clutches of some great fear or evil, remember, dear soul, the divine power is mightier than your trouble. Do not let him go until the blessing is given. Oh, how easy

men give up! How lazily they fight their besetting sins! How quickly excuses are made for wrongdoing! How shamefully men fall back on the sins of their grandparents and even go back as far as Adam and blame him for their own weakness and errors! Shame on us that we do not use the power we have with God! Is it not true that no matter what weakness and imperfections we have, we can overcome them with the help of the Almighty? How far have we a right to blame our tendencies, our sins, on our ancestors, or our surroundings? It is a question whether too much of that has not been done. Take our criminal population. It has been the teaching and training of men for years that the hereditary influence to crime and sin was so great that very little, if any, blame could be attached to the law breaker. And so he was in many cases almost entirely let out of responsibility for his actions. There is at the present time, I am happy to believe, a swing of the pendulum away from this teaching. A recent notable contribution to medical and criminal science flatly contradicts much of the sentimental, weakly teaching along the line of transmitted tendency. It says that by far the larger proportion of all criminals have a definite, fixed purpose and method in their crime, and could, by the exercise of the will, which has been theirs to use, rise above this environment and become useful and honest citizens. That is, in other words, as Bishop Vincent says, in his lecture on "Tom and His Teachers," the human being can seize on a divine power outside of himself and outside of his environment and by dint of struggle compel for himself a blessing from the divine in the world. How much better it is for us to teach this doctrine to the world than the old, depressing, hopeless doctrine of survival of the fittest, that left men largely at the mercy of their ancestors and their local surroundings, and coolly and heartlessly left God all out of the account. Here is a young man just beginning to drink and indulge in some small vice that will ruin his health. Don't say to him, "Poor fellow, you can't help it. You must sow these wild oats and get over it in time perhaps." Appeal to the power that lies all outside of his weakness—the divine power that will test the wrestling powers of the young man's manhood, but will also give the blessing of victory. If a boy is thrown into bad company he can be better than his company. If he is exposed to great temptations he must be taught that there is a way of escape provided. If his surroundings are peculiar he must remember that so are his advantages. If the night is dark he must feel the presence of the strength of God and wrestle until the break of day. O friends, we don't claim the blessing that might be ours. With all heaven on our side, we let hell march in and spike our guns and take our fortress and make us prisoners, *and we never call upon the reserve troops*. Shame on the world for shrinking behind its weaknesses and its inherited vices and its easily besetting sins, when if it had wrestled mightily with God it had before this have prevailed and gone singing over the ravine as the sun rose.

3. There is a lesson here for the Christian disciple. It is a lesson of hope. God wants us to keep at it. There are certain things which nothing but time can accomplish, nothing but persistency can bring about. It takes time to see results. It takes time for things to grow. "We must not weary in well doing, for in due season we shall reap if we faint not." There is not a single promise in the Bible for the lazy Christian or the Christian who takes a Sunday school class

for two or three months and then gets discouraged and gives it up, or the church member who has a spasm of good resolutions about the first of the year and then loses his temper the first time he is asked to do something hard for someone in need, or the Christian disciple who is all the time finding fault because everything is not all right at present. But there are plenty of promises for the patient, the long-suffering, the persistent, the faithful, the every-day-in-the-year Christians. God has always blessed effort that had a definite end and aim. Your nervous, irritable, changeable, fickle, never-do-anything-long-at-a-time Christians always miss the blessing. They have not learned to say, "We will not let thee go except thou bless us."

What is the lesson taught the church of Christ? Are we putting out our greatest strength? President Gates, formerly of Iowa College, recently said that Christianity is as yet only playing at the problems of the world. And I believe he is right. The church is not in earnest yet. Christianity has not yet braced itself with persistent, not to be denied struggle with the Divine for the blessing. We do not claim the full stretch of the promises. We do not ask God for great enough things. We do not mean it when we pray. How many members of this church have been as eager this last week to save some lost soul, or relieve some desponding creature, as they have been to make money, or avoid the loss of it? What is it that most of us are eager for? What is it that we will give most time to? Where are we willing to sacrifice the most in order to accomplish the most? What are the most valuable things in the thought of the discipleship of this church? I am only raising the question. Do we want the blessing? Do we want it enough to fling our whole strength into it? And can we expect God to bless us until we do? In this struggle with the Infinite we get what we ask for if we are in earnest, and we don't get it unless we are. Oh, for the church of Christ to rise to her opportunity and privilege! There never was so great a need of prevailing with God. He ever stands ready to grant our great desires. The little, insignificant, trivial remedies which men are suggesting for the relief of the world's want and trouble and despair and unrest and sin would be laughable if the whole situation was not so terrible. We prescribe remedies for indigestion when what ails us is heart disease. The trouble with this old world is its awful selfishness. The remedy for it does not lie in a few legislative enactments, but in the regeneration of human nature, the complete union of the human and the divine in sympathy and purpose to build up the kingdom of God on earth. And this regeneration cannot be brought about except through the Spirit of God as men are willing to have him work in them. And this Spirit is given to those who ask. "Ask and it shall be given you." But we don't ask. It is not yet supreme with us. What do you think could resist the pressure we could bring to bear if, as a Christian community, we would unite to say to God we will not be content until our son, our neighbor, our friend, our companion, our city is saved? We will not cease our importunity until our desire is granted. "We will not let thee go except thou bless us." Yes, there is the test. Do we want the blessing enough to wrestle for it with all our might? Are we ready to endure? Do we care to sacrifice ease and physical pleasure and indulgence in order that souls may be saved? If we do, the blessing is ours.

The prevailing power of man with God is the most hopeful fact in the world today. The church that wants a blessing can get it. The man who wants a blessing can get it. The world is waiting again as it waited in the times of the Reformation for the holy arm of the Most High to be made bare in the sight of the nations. Still, now, as then, he works through men to save men. He is testing. And sifting. And in the process of his wonderful designs he is longing to have the church fling herself, with eager fury of desire, into the wrestling that prevails like a prince. Is she ready to do that? Is this church prepared to wrestle with the Angel of Jehovah and prevail?

Again I would place the picture of the wrestling Jacob before you. Do we want the blessing? Do we feel the awful need of it? Do we really mean it when we pray for the salvation of men? Will we sacrifice time and money and pleasure to get it? Are we ready to struggle through the darkness alone? Then, if we are, the time will come when the east shall begin to pale with the coming Sun, and the Angel who has tested our strength, with infinite condescension for our weakness, but with mysterious reverence for our humanity, will say, "Let me go, for the day breaketh." Then we will reply, with him who cried out luminous years of history ago, even after feeling the great power of God, "I will not let thee go except thou bless me." And, as then, for he is the same forever, the Lord will bless us there, and as we pass over to meet our enemy the Sun shall rise upon us and we shall go our way in peace.

Topeka, Kansas.

BIBLE SCHOOL.

ABRAHAM AND LOT.

Lesson for August 4, 1901, Gen. 13: 1-18.

Golden Text: Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7: 12.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eye, and beheld all the plain

of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

A CHICAGO BEACHER'S NOTES ON THE LESSON.

Elias A. Long.

The Nations: Abram in Egypt.

The time of this lesson is commonly reckoned at about B. C. 1918. Chaldea and Mesopotamia, Abram's native place, as well as Assyria, were at this time ruled by an Elamite dynasty. (Chapt. 14: 1, 4.) Egypt is of especial interest from the fact of Abram's recent return from that land. Egypt is supposed to have been ruled at this time by the famous Hyksos or Shepherd Kings who appear to have been invaders from Canaan and Arabia. For 500 years or more they had held the Egyptians in bondage. Abram evidently needed no interpreter before the reigning king, and this by some is taken as indicating that the king was of Semitic blood like himself.

A Lesson on Moral Choice.

The present lesson is one of the most practical in the Bible. It treats of human choices; and of their significance and influence on the chooser and on others. Shall we, like Abram, make our choice to keep close to God and his altar or like Lot shall we choose to pitch our tent towards worldly Sodom? Each of us, young and old, is called continually to make some such decision. Let us from this lesson learn to discern the consequences of choice whether of companions, of pleasures, of business or any other matter. Let us be warned by Lot's choice, that what may appear "as the garden of the Lord" (V. 10) may turn out to be the very seat of Satan (Rev. 2: 13), and destructive to that which is most precious and eternal. Let us not forget that we are liable to deception in the great decisions of our lives.

V. 1, 2. In Egypt. "Up out of Egypt." Up from the lands of the Nile near the sea-level to the hills of Canaan. The length of Abram's residence in Egypt is unknown. But Egypt brought special temptation to Abram; it was his first altarless experience, for it is not said that he there erected an altar. Abram had yet to learn some lesson about clinging close to God. Fearing for his life, which doubtless was in great peril from the fierce shepherd kings (Chap. 12: 12), he was "overtaken" (Gal. 6: 1) by the sin of making a deceptive statement about his wife, who in fact was his half-sister. Gen. 20: 12. His sin is recorded, but it is not condoned. We should not forget, however, that Abram had been raised in idolatry. The whole of his life was a struggle against unrighteousness, and he conquered and grew in holiness. Let not Abram be judged by our light, but by his. * * * "Abram was very rich." Not as the world to-day counts riches, but as compared to neighboring sheiks. The account in Chap. 14: 23 shows that Abram had a certain aversion to earthly riches, even when they came to him by right. To possess a hundred tents and a thousand each of sheep and goats was, for an Arab sheik, considered rich. See by verses 8-9 the kind of a rich man Abram was. His prosperity certainly did not interfere with his growth as a saint of God.

V. 3, 4. Return to the Altar. "Even to Bethel." Abram's return direct to Bethel is a seeming admission that his Egyptian trip was a mistake. * * * "Place of altar." The altar appears to have been first in his thoughts. He loved it. He would rather be a doorkeeper in the house of his God than to dwell in the tents of wickedness. Psal. 84: 10. By means of the altar he proclaimed the one true God to all who were about him. * * * "Call on... Lord." This implies that public worship was reestablished, for Abram now had a numerous camp. It also may indicate a condition of humility and contrition for his acts in Egypt, with a desire for a closer walk with God.

V. 5, 6. Rival Shepherds. "Lot also." Lot, Abram's nephew, had many good traits, but his conduct was too much influenced by the company he kept. When he was near Abram and God's altar he appears to have been safe. Lot's great peril was in not fearing evil surroundings. * * * "Land was not able to bear them." With increasing flocks the

shepherds had to spread out; there was a shortage of pasture and water. Prosperity breaks more saints than adversity. Luk. 8: 14.

V. 7. Works of Flesh. "A strife." Prosperity, without spiritual guidance, tended as it often does, to strife about property rights. "Now, the works of the flesh are manifest... variance, emulations, wrath, strife." Gal. 5: 20. Privation could not separate uncle and nephew, but prosperity did. * * * "Canaanite and the Perizzite." Canaanites were descendants of Canaan, the fourth son of Ham. The origin of the Perizzites is obscure. These people are mentioned to show why the vicinity of Bethel was crowded. They must have been pleased to see strife between the new comers. Jas. 3: 16.

V. 8. The Walk of Faith. "Let there be no strife." The true child of faith is always a peacemaker. Abram had never heard of the Sermon on the Mount, with its blessings for the peacemakers and its golden rule, but he had received wisdom from above (Jas. 3: 17) that was "peaceable, gentle, easy to be entreated without partiality." This was his guide. * * * "Between me... thee... herdmen." When the voices of the herdmen were raised in strife, Lot began to regard himself as an injured man. How easily quarrel is fomented by others. * * * "We be brethren." Then let us act like brethren, for we need the love and the strength that grows out of union. Abram also felt that he was a light in the heathen world before the Canaanite and Perizzite. Through faith he set his affections on things above. He sought "a city which hath foundations." Col. 3: 2; Heb. 11: 10. Just as we have faith in God's pledge to provide all needful things, it is impossible for us to be greedy and selfish. How is this applicable to those in the church and in the Sunday school?

V. 9. Fruits of the Spirit. "The whole land before thee." Abram now willingly offers to give up his rights for the larger good. To a man of faith in God's exceedingly great and precious promises, nothing in this world is large enough to afford a basis for strife. He that kneels conquers. All things work together for good to them that love God. Rom. 8: 28. * * * "I will go to the right... to the left." Abram walked by faith, not by sight. He was unselfish, generous, and condescending to one younger and less deserving than himself. He had the best of grounds for taking first choice. (1) He was the head of the tribe or clan. (2) To him, not to Lot, the whole land had been promised. (3) Lot went with him (v. 5), not he with Lot. (4) He had been the making of Lot.

V. 10. Walking by Sight. "Lot lifted up his eyes." Lot walked not by faith, but by sight. Seeing the well-watered Jordan valley to the east, it did not take him long to size up its value for his purposes and to make that his choice. * * * "Well watered everywhere." The Jordan wound its way through meadow lands and groves. This river is here mentioned for the first time. * * * "Before... destroyed Sodom and Gomorrah." The reference to these cities would indicate that their location was north of the Dead Sea and easterly from Bethel. * * * "Garden of the Lord." The fame of the paradise of Adam lingers in the memories of the race. * * * "Egypt." The land resembled the fruitful Nile valley in Egypt, the richest and most fertile land then known.

V. 11. A Ruinous Choice. "Then Lot chose." Lot wanted to make money; to do this he was willing to trade on his uncle's generosity by selfishly choosing the best. Common decency and gratitude should have led him to refuse his uncle's liberal offer. The opportunity to grasp a "good thing" was too tempting. With it came visions of wealth, luxury, ease, while, as too often is the case, he minimized the perils of sinful and worldly surroundings. The choice was made perhaps twenty years before Sodom was destroyed. * * * "And journeyed east." It is a sad thought that he journeyed away from God's altar and the influences of the godly. We nowhere read of his erecting an altar to show that he was a follower of God.

V. 12. Moral Risks. "Dwelt in the cities of plain." He dwelt where his choice took him. With eyes set on wealth he risked the moral consequences. * * * "Pitched tent toward Sodom." From disregarding his benefactor Abram and moving away from the altar, his next step was to form associations with the wicked. This he did, not because he really loved wickedness, but evidently because the cities of the plain afforded him a good market. His course of ill-doing was progressive. First he settled toward Sodom. Soon we find him living in his own house within Sodom. Chap. 19: 2. After he had lost all, as recorded in Chap. 14: 12, he again returned to Sodom. At last we see him as a prominent man (Chap. 19: 9), having a place as judge in the gate of Sodom. Chap. 19: 1. Still, it is due to him to say that no stain rests against his

personal purity in early life. After a while his moral sense seems to have become blunted. We see by Chap. 19:9-10 that he risked his own life for the sake of the laws of hospitality. He is indeed counted as "righteous," although we would never know as much had not an apostle told us. 2 Pet. 2:8. With others of the ancients Lot is to be judged by his own light, not by ours. For us to keep bad company and to indulge in doubtful pleasures is to pitch our tent toward Sodom. This God has commanded us not to do. 1 Cor. 5:9-11; 2 Thess. 3:6-14; Psa. 1:1; Prov. 1:10-16.

V. 13. Contagious Conditions. "Wicked and sinners exceedingly." Here we have the full truth regarding Lot's peril. He did not hesitate to subject himself and family to moral contagion more hazardous than leprosy or smallpox. He allowed, as so often now is the case, the supposed advantages of time to influence him more than the certainties of eternity; did not sufficiently think of the dangers to his family. He little dreamed that soon his wife would be a victim to the conditions in Sodom and that his daughters would marry men in that wicked city. The causes of the sins of Sodom are stated by the Prophet Ezekiel as "pride, fullness of bread and abundance of idleness," those modern parents of vice. Not ten good men could be found in Sodom, including Lot himself. Gen. 18:32. * * * "Vexed his righteous soul." The sad part of this history is that Lot meant no evil. Personally he had been a man of good intentions and felt secure against the dangers of sin for himself, but as after history shows, he was mocked by his own family and his soul day by day was "vexed with the filthy conversation and unlawful deeds of the wicked"—the very men whom his daughters had married. 2 Pet. 2:7-8. Like many prosperous men in modern times, he was blind to the awful effects of his crime on his own children.

V. 14, 15. Reaping as Sowed. "After that Lot was separated." Of what Lot lost in that separation from Abram, as he and his family reaped the snares of the world, the record is terrible. (1) He lost the company and influence of Abram and of the altar. (2) He lost his property, first by war, then by flame. (3) He ruined his family, his daughters having married Sodomites. Chap. 19:14. (4) Lot was taken prisoner and carried to the east (Chap. 14:11-12), later to be restored by Abram. (5) He became despised and dishonored. Chap. 19:9. (6) He nearly lost his own life by violence in Sodom. Chap. 19:9. (7) He was unable to shield his family from corruption and violence. (8) He suffered torments of mind from the filthy deeds and language of his neighbors and sons-in-law. 2 Pet. 2:7-8; Gen. 19:14. (9) He was overtaken by gross sin. (10) He became the dishonored father of a race that were enemies to God. Chap. 19:37-38. (11) His name sinks out of sight. (12) Instead of obtaining "an abundant entrance into the everlasting kingdom" (2 Pet. 1:11) he was "saved as through fire." * * * "Lift up now thine eyes." As for Abram, so far from losing anything by his generosity, God gave him assurance that the whole land would be his. "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. * * * "All the land thou seest." The promise first given at Shechem is now renewed. * * * "To thee will I give it." Abram seemingly got the worst of his bargain with his nephew, and probably he now needed the comforting promise from God to support him against the murmuring of his own shepherds, who may have upbraided him for the liberality shown towards Lot. * * * "Forever." This was a part of the promise not before stated. It shows the greatness of God's promise.

V. 16. Incredible Increase. "Seed as the dust." The Hebrews are numbered by millions today and Abram's spiritual children no man can enumerate. Gal. 3:7-29.

V. 17. Gift Confirmed. "Walk...in length...breadth of it." Lot looked only to the east, making a narrow choice; Abram looked in all directions and made a choice of all that was in sight—for his posterity. Let us endeavor to see the full extent of our promised possessions by the eye of faith. The apostle Paul could do this. Rom. 8:28; 2 Cor. 4:18.

V. 18. The Hebron Altar. "Removed his tent." This was the first act after God had confirmed his promises. * * * "Hebron." A place twenty miles south of Jerusalem. Here Abram made for himself the nearest approach to a home which God permitted him to make in this world. Here he died and was buried. It likewise became the home, and the tomb, of his family in future days. * * * "Built altar." This is the third altar mentioned as having been built by Abram. Wherever he settled he built an altar as a monument to his faith in the true God. Thus all along his pathway he became a light-giver to the world.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.



WE call this the golden rule and certainly it is a very happy way of living, but it is harder to work every day actions by it than to work the most difficult problem in geometry by the printed rule. Human actions cannot be added, subtracted, multiplied or divided near so easily as we can figures. Living acts are harder to get into line than dead numbers. We say that such a thing ought to be done a certain way. If it were a sum in arithmetic, a few minutes would decide it and done once it is all right thereafter. But it is not so in life. We may know that this is right and the other is wrong and we may go the right way today, but tomorrow we go in the opposite. The goodness of yesterday is largely undone by the folly of today. We reply by saying, "I meant to do it that way," but the fact that we did it the other way makes it frequently as though we had intended to do it just the way we did. So, after all, human life is hard to set to the correct standard. However, because it is difficult is no reason that we should cease to try, for all things of worth are attained through difficulty.

The rule is very simple. It is this: Everything that you would like people to do to you, you do to others. You appreciate people's thoughtfulness for you, are you as thoughtful of others? You appreciate courtesy and common politeness extended to you. Do you always extend these things to others? You would like for some one to carry your market basket, but would you carry another's basket? You would like for some one to loan you a little money for a few days; would you willingly loan your money to another? You like for people to always speak to you kindly, but do you always speak to others kindly? When you ask a favor of a friend you object to that friend complaining, but do you always keep from complaints when friends ask favors of you? You are perhaps in trouble and you think it strange that people do not come to see you, but do you go quickly to see others when they are in trouble? The world treats us just about the way we treat it. If you love, you will be loved; if you serve, you will have servants. They may not be the same people always and frequently you may be disappointed in misplaced confidence, but love and service will come back to you at some time and in some way, and perhaps from a source that you did not expect. We are our own standards and we must not complain if things go otherwise, but we must first ask, what have I given, what model have I set up? The tides will have brought us what we bid for. Love and serve and see if these things do not come back to you in great measure.

O Father, it is thy strength and we ask for it that we may do for Jesus' sake. Amen.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!

When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

—Maltbie D. Babcock.

PRAYER MEETING.

Fred'k F. Grim.

THE BODY OF CHRIST.

Rom. 12: 4, 5. Reference I Cor. 12: 12-31; Col. 3: 15-17.



THE prevailing Jewish conception of society was democratic as Jesus proclaimed it, but materialistic with a Hebrew aristocracy and all other peoples as their subjects. Jesus was compelled to use the common class distinctions of his times, but never as their defender; rather to criticise and revolutionize. He gave a new content to their old forms and current phrases, which saved them from desuetude and decay. His purpose was to bring the individual into a new social relationship, with love for God and love for man as a common bond of fellowship; "to put the saved soul back into a saved society for whose salvation he himself had been saved." In both his teaching and his life he maintained the most delicate poise between the individual and the group, recognizing the rights and duties of both and beholding them in their true relationship.

Not An Aggregation but An Organism.

The organized means for bringing in the reign of the kingdom; of peace on earth and good will among men is an ecclesia, a church. Paul with his usual keenness of intellect has represented "the called out" under the figure of the body, with Jesus Christ as the head. If the Church is but an aggregation of individuals, atomistic in its character, as some would have us think, then it is doomed to foreseen and inevitable failure. While Christ saves us as individuals he saves at the same time and of necessity as members of society.

An appreciation of the Church as a structural organic unity is the great need at the present time. In breaking away from ecclesiasticism we are liable to the same danger as were those who rebelled against political despotism. With a recognition of the rights of the individual came the usual perversion through the centuries until in the time of the French revolution we see it in its wildest extreme. Religious anarchy, an intense individualism, which we see at least in many local congregations is no more to be justified than political anarchy.

The mere bringing together of certain kinds of food will not constitute a man; they must be taken into the body, digested and assimilated. So the mere bringing together of certain individuals will not constitute a redeemed society, of which the body of Christ is the visible expression. They must be brought in contact with the *New Life*, transformed and made to articulate one with another as a part of the organism.

Relation of a Member to the Body

or of an individual to the whole must not be overlooked. We are members of the body of Christ, each having a different office—an untitled office for the most part, but none the less an office—all are one in Christ and members one of another. Consequently one member has no right to do anything that will injure another member. How absurd it would be even to attempt to think of one hand in conflict with the other, or one foot attempting to go in one direction and the other

in the opposite. Perchance the foot thinks it has too much to do; it has to bear the whole burden so it refuses to move. The eye becomes proud and refuses to co-operate with the organ of hearing. Suppose that different members of the body take sides; a first-class quarrel ensues and the result is a total destruction of the body. How foolish you say; and so it is. The members of our physical bodies do not do anything of the kind, only members of society, only "church members."

Paul has not failed to remind us that if one member suffers, all must suffer. One member may do much to raise or to lower the spiritual vitality of the entire body.

If Christ but dwell within our hearts by faith; if we recognize that he is the one who should guide and direct us in all things; if all that we do in word or deed be done in his name, then shall we have a new heaven and a new earth wherein dwelleth righteousness.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

GAINING BY LOSING.

Topic Aug. 4: Ref. Mark 10:28-30. Peter's Question.



PETER'S question is ours, only we cannot say as he did, "Lo, we have left all, and have followed thee." "What shall we have?" It is a fair question. We have a right to ask it. And Jesus has given an explicit answer. "Verily I say unto you, there is no man that hath left houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mother, and children, and lands, with persecutions; and in the world to come eternal life."

Many ask "Will it pay to be a Christian?" It is not the highest motive. But I believe, truly, it pays to be a down-right, four-square and face-to-the-front Christian. I don't think it pays to be any other sort. Yes, I believe it pays financially. The really in earnest disciple will rejoice, with the great apostle, to "spend and be spent" for the Gospel's sake; and with Paul can say, "I have all and abound." And again, "I have learned in whatever state I am therein to be content." To have learned this is to be rich, since contentment with Godliness is great gain. And then the one who is genuinely Christian will have less thought of self, will spend less on self, and will have more to give for the cause of Christ. Those who have practiced tithing testify that it pays financially, in the system it begets in keeping accounts, and in the economic habits it cultivates. To be a Christian means to be temperate in all things, and nothing pays so large dividends in money saved as the habit of temperance. So it is not an accident that Christians are ordinarily more prosperous than those who are not Christians, as a class, are better off physically, financially, morally, spiritually. To be sure, many who are not Christians, some who are anti-Christians, are prosperous in business. They fare sumptuously every day. But multitudes—much more than the "submerged tenth"—do not prosper, largely from the lack of habits of temperance and economy which the Gospel instills. Nothing would pay the laboring classes so large dividends on earn-

ings saved, or well spent, as to become actively and practically Christian in character and conduct.

It Costs Something.

I would not have you think otherwise. There is nothing good but costs a good fair figure. The one who will not give, who will not work and save that he may have to give, is simply not Christian. Many break down in the beginning of their Christian life by failing to form fixed habits of systematic giving. Not a few fall away when they find it costs continually to be a Christian and an endeavorer. It costs something—many things—houses, lands, fathers, mothers, wife and children, brothers and sisters; but we gain more in enlarged association—redeemed fellowships—with eternal life!

STUDIES IN MISSIONS.

[Supplementary to the C. R. reading courses.]

WHY I BECAME A MISSIONARY.

By M. D. Adams.



I BECAME a missionary as the consequence of my becoming a subject in the kingdom of Christ. Note that it is subject and not citizen, and kingdom and not republic, democracy or commonwealth. In an earthly government I never want to be anything but a citizen; but in things heavenly I can never be anything more than a loyal subject. Jesus is my king—I am his unworthy subject. His parting order was, "Go ye and make disciples of the nations."

There is no alternative, for loyal hearts, but to obey.

It is the passion of my heart that King Jesus should triumph over all his enemies, and the boundaries of his kingdom be widened to the uttermost parts of the habitation of man. This is desirable not simply for the sake of a hero's dominion, but because of the righteousness of Jesus' reign. The nations of the earth are his. They belong to the travail of his soul. Shall he not have the dominion which he has purchased with his blood? There are thousands of men at the present time, in arms and upon battlefields, and many thousands of new graves have just been made and thousands are maimed for life, and women widowed and children made fatherless, for the sake of the triumph of their sovereign. In this struggle for conquest no price has seemed too high to pay for the end sought. The sacredness of home and country have been violated, and justice and mercy forgotten, and human history stained by the cruelty of men to men, and treasures poured out unstintingly. All this great price has been paid that one country might triumph over another. I too have a king. His crown is the brightest and best of the ages. His dominion is by right unquestionable. His conquest brings no tears of bereavement, no forgetting of justice and mercy, no violation of country and homes; but, on the other hand, blessings unspeakable come from his reign. He has put down infanticide and sutteeism in India. He is dispelling the darkness of idolatry by the light of the worship of the living God. He is destroying the narrow bigotry of caste, and establishing the brotherhood of man. He is ennobling womanhood and saving the childhood of India, and how many rescued from famine can now call him blessed. A transformed India, redeemed from horrors unspeakable, is now being produced by the power of my King. Why

should I not become a missionary if thereby I may in any measure hasten the day of his triumph?

I may not stay to see the day
When the great Saviour shall bear sway
And earth shall glitter in the ray
That cometh from above.
But come it fast, or come it slow,
'Twill come at last, I surely know,
And heaven and earth shall feel the glow,
And men shall call it Love.

It has been a conviction of my life that the preaching of the Word was essential to the enlightenment and conversion of the heathen. This Word, I have been taught, is the sword of the Spirit—the seed of the kingdom. With confidence in the vitality of the seed, I became a missionary that I might sow it in the soil of heathen minds.

I also had a conviction that the heathen needed Jesus, and were lost without him. This conviction has now become knowledge absolute; for I now know that men are lost, for time, to God's glorious purpose in creating them; and I do not believe there is any transforming power used in the world to come that will save him for eternity. I therefore became a missionary that men might be saved through Jesus Christ.

While these great truths, the authority of Christ, the triumph of Christ over all his enemies, and the Gospel the divinely appointed means of conquest, and salvation only through Jesus, have been the predominating influence, I also recognize that the missionary spirit among my brethren had much to do in causing me to become a missionary. I remember when this missionary spirit did not exist to any great extent. I have seen and felt its rising tide. It has worked as a transforming leaven. I have now been in India nearly 18 years and am soon to return to America; but not because I would not be a missionary, had I my life anew to choose again, this most blessed calling. Bilaspur, C. P.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

GOD THE CREATOR OF ALL THINGS

Monday—Genesis 1, 1–12.

"In the beginning God created the heaven and the earth."—Genesis 1, 1.

That God is the Creator gives weight to every communication which he makes to me.

Suppose I am still careless about him and opposed to him. He reproves me in his holiness. He condemns me as my righteous Judge. And yet he pities me with all a father's unquenchable compassion. He is my counsellor and my friend. These are the accents in which he addresses me. But how powerful and how moving his voice should be, when I remember that it is my maker, and the maker of all things, who is bidding me turn and live!

Or suppose that I am one of his saints, and yet am disquieted and cast down. But why should I be so? My help comes from the Lord, who made the heavens and the earth. The very things which seem most hostile and most perilous to me have been called into existence by him. Sickness, pain, poverty, distress—they come at his bidding; they are his creatures and his servants. I need not be afraid, whatever alarms

or threatens me; he who is my Saviour has formed and can control evil as well as good.

Tuesday—Genesis 1, 14–25.

What sacredness the thought that God is the Creator should stamp on every object in nature!

I go forth amid all the glories and the beauties of the earth, which he has so marvelously framed. He is there; it is with him I walk; in his works I see something of himself. Thus there is a tongue in every breeze; there is a voice in the song of every bird; there is a silent eloquence in every green field and quiet wood. They speak to me about my God. In a measure they reveal and interpret him. He made them. He made them what they are. He made them for me. Thus the sights and sounds around me should be means of grace.

And, if he is Creator, I must be careful how I use nature's gifts and bounties. The wheat, the corn, the vine, this piece of money, this brother or sister. He formed them, and formed them for gracious and holy ends. My hand should be arrested, my mouth should be shut, my spirit should shrink back in awe, if ever I am tempted to abuse and wrong them. Let me tell myself: "They came from God, and they are meant to be employed for God; for his pleasure they are, and were created." I move through a world mystic, wonderful.

Wednesday—Genesis 1, 26–2, 3.

Man is the crowning work of God. It only accentuates the miserable issues of my sin, to think that the Father intended me to be the very climax of his creation.

How guilty I am! I was made, not to be a slave, not to be a servant, but to be the dear and cherished son of God. But I have taken my own way, and trampled his wishes under foot, and broken his bands asunder. How heinous and black is my rebellion! "How sharper than a serpent's tooth" for him to have so thankless a child!

And how degraded I am! I was meant to carry God's lineaments on my face, God's knowledge and righteousness and holiness in my character. But I am altered terribly for the worse. I have wandered far enough away from Paradise. The fine gold has become very dim. The image of the Lord has vanished.

And how wretched I am! I have banished myself from God, who is my home. I am an exile in a dreary foreign land. I can find nothing to compensate me for what I have forfeited. God made me for himself, and I am restless without him—restless and weary and ill at ease.

Thursday—Psalm 8.

I was made to have dominion over the works of God's hands; over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.

It looks liker a poet's dream than a narrative of what once was actually true. In the savage parts of the world my fellows today maintain a desperate struggle with wild beasts and with the unfriendliness of nature. I, too, am often made to feel that nature is too strong for me. What can I do, face to face with the tempest, with the earthquake, with the ice-pack, with the tropical sun? I am at their mercy; I am helpless in their hands. It may be an ignorant triumph which they win over me, but it is a triumph all the same.

Ah, but if I trust in Jesus Christ, I shall have the

ancient government restored. Meantime I have the assurance that all earthly things are working together for my good; and mine is the promise that, in the end of the day, I shall sit down with him on his throne.

Friday—Isaiah 40, 21–31.

If God is Creator of all, how foolish and how sinful is idolatry! Let me have no idols in my heart, no substitutes for him who fashioned me and who deserves alone my loyalty and my worship.

If God is Creator of all, how vain and how ineffectual is the pride of man! The strongest cannot contend with him. The wisest cannot outwit him. The loftiest must bend and bow to him. He "bringeth the princes to nothing; he maketh the judges of the earth as vanity." Let me cast away every weapon of rebellion.

If God is Creator of all, how safe and how happy is the heart that leans upon him! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Let mine be this consummate security and sublimest joy.

Saturday—Job 38, 1–14.

Humility should be one grace which springs up in my heart, as I think of the majesty and might of my God. Where was I when he laid the foundations of the earth, when he determined the measures thereof and stretched the line upon it? And who am I that, face to face with him, I should exalt and uplift myself? Mine should be the meek and quiet spirit, which takes the lowest room, which confesses that its very victories are impotence, and its very righteousnesses filthy rags, which acknowledges that I can never walk, or work, or war alone.

But trustfulness should be another grace which flourishes in the soil of my heart, as I think of the greatness and glory of my God. He who shuts up the sea with doors, he who stays its proud waves, he who commands the morning and causes the dayspring to know its place—he is my Father, my Saviour, my Comforter. Since he is my Shepherd, I will fear no evil, I will go from strength to strength.

Sunday—Psalm 104, 1–12, 19–24.

Let me walk through the world with an open eye. So many there are who never see its wonders and its delights. They live in a palace furnished with a variety, a magnificence, a sweetness, which throw Nero's Golden House on the Palatine, and Boabdil's Alhambra in Granada, altogether in the shade. But they are blind to its marvels. I would have my vision purged and enlarged.

And let me walk through the world with a believing mind. Some there are who are atheistic and sceptical in the universe which carries the print of God's finger everywhere—on each grain of sand, each blade of grass, each beam of light. They are as senseless as one who should go through a factory, with its looms and wheels, and should say, "I do not believe in man." I would be wiser than they.

And let me walk through the world with a joyous soul. Too many there are who are filled with uncertainties, misgivings, and glooms, doubtful in heart and sad in face. But God feeds the young lions which roar after their prey, and he will not forget either my temporal or my spiritual needs, he will give me richly all things to enjoy. So I would be strong and of good courage.

NOTES AND PERSONALS

N. E. Cory baptized two more at Sterling, Ill., July 14th.

C. M. Kreidler reports seven additions to the church at Milwaukee during July.

We have received the announcement of the marriage of Bro. David Herman Shields to Miss Fannie A. Dodge of Salina, Kansas.

J. Will Walters preached his farewell sermon at Bedford, Iowa, July 14th. He began his work at Red Oak, Iowa, July 21st.

C. B. Newnan has resigned the pastorate of the church at Detroit, Mich., to take the deanship of the Bible College of the State University at Columbia, Mo.

The North Side church of Chicago has organized a Mission Sunday School in Sheridan Park stone depot. There are fifty members and prospects for more.

Bro. R. A. Smith of Philadelphia is spending his summer vacation at Vincennes, Ind., the home of his childhood. He will return to his work the latter part of July.

F. F. Richardson has closed his work at Chardon, O., where he has been preaching since Oct. 9, 1898, and will begin at Henning, Ill., August 1st, after a two weeks' visit in western Ohio.

Geo. A. Miller of Covington, Ky., writes: "Baptized three after prayer meeting Wednesday night. We have had twenty-nine additions at regular services since April 1st, not previously reported."

O. D. Maple, pastor at Cameron, Ill., on his way east, where he will preach and lecture for a few days during his vacation, was a caller at our office. He will visit the Pan-American a few days.

A. R. Adams, pastor of the church at Toluca, Ill., will preach in the First Christian Church, St. Louis, Mo., Aug. 11th. He will go from there to Durham, Mo., for a few days' visit with his mother.

Miss Madge L. Kent of Chagrin Falls, O., has been secured by Bro. Farley of Pleasantville, Ky., as helper in the churches he serves. Miss Kent graduated in May from the school of Pastoral Helpers, Cincinnati, O.

On Friday evening, July 5, the members and friends of the church at Nunda, Ill., called on their minister, J. W. Bolton, and wife, and spent a pleasant evening. On departing they left substantial tokens of respect. It was a pleasant surprise.

The church at Canton, Ill., has just closed a series of mid-week prayer meetings under the auspices, respectively, of the C. W. B. M., Y. P. S. C. E., Ladies' Aid, Social and Benevolent Societies, and the Sunday School. The series is said to have been very inter-

esting and helpful. The pastor, Bro. S. H. Zendt, will take his vacation beginning August 1st.

Three prominent business men united with the church at Jacksonville, Ill., July 14th by confession and baptism. There were three additions by letter the Sunday previous. Large audiences at every service. Bro. Snively assumes the duties of Secretary of the National Benevolent Ass'n August 1st, but will continue to supply the pulpit at Jacksonville till his successor arrives.

W. C. Harlow and Miss Murphy, singer, have just closed a meeting at New Sharon, Iowa, where Bro. H. J. Crockett is pastor, resulting in twenty-one baptisms and three by letter. Bro. Crockett says: "It was one of the best meetings ever held in the town. Bro. Harlow is a strong, logical, eloquent preacher. Miss Murphy is a pleasing singer and does much for the success of the meeting."

William Oeschger, pastor at Vincennes, Ind., reports ten additions during the last month, making thirty-four since March 1st. In the last six Sundays he has preached four memorial sermons, viz., Masons, Modern Woodmen, Odd Fellows and Ben Hurs. The church there recently sold a piece of property for \$2,000. This is to be used to swell the fund they are collecting for a new church to be built next year.

We are glad to report a gain in the receipts for Foreign Missions. During the week ending July 18th there was a gain of \$898.40 as compared with the corresponding time one year ago. There was also a gain of 35 contributing Sunday schools. We will have to gain every week throughout the remainder of the missionary year if we make up what we have lost. Will not the Sunday schools hasten forward their offerings without further delay?

On the afternoon of July 28, at 3 p. m., the Irving Park Church of Christ will celebrate its third anniversary. T. W. Allen will deliver the principal address.

W. B. Taylor is expected to be present to make an address. The ministers and members of sister churches in the city are heartily invited to be present. Take Elston Avenue car to Montrose Boulevard or Northwestern suburban train to Irving Park.

C. E. Millard, singing evangelist, writes as follows from Guthrie, Oklahoma, July 18: "Last Lord's day I visited the church at Oklahoma City. The church there is prospering under the direction and leadership of Bro. S. D. Dutcher. They are building a new church building which when finished will be the finest in the territory. I expect to be with them in a meeting as soon as their new building is completed. I can answer calls for September. Those desiring my services should write soon to Mayaville."

M. E. Challey, pastor of the Fourth Avenue church of Columbus, O.,

writes as follows: "Seven added to the membership of the Fourth Avenue congregation since last report. The pastors' union of Columbus are now in a hot fight for enforcement of law. While in attendance at the great C. E. convention at Cincinnati, I had the pleasure of preaching for Bro. P. Y. Pendleton at the Norwood church. In the evening I spoke for Bro. Jones at Bellevue-Dayton, Ky. Words of highest praise are heard on every hand for the popular young pastor of that congregation. The young people of the community pack the church at the regular services."

Mrs. O. C. Shedd of St. Louis, Mo., 4011 Pine street, writes as follows: "The Mothers' and Babies' Home, branch of the Christian Church Orphanage work, located in St. Louis, cared for 188 babies, gave employment and temporary shelter to one hundred women and sent out thirty-five babies to good homes last year. They have had to rent a larger building and establish a training school for nurses to better care for more of these little ones. What have you done or are you doing to help us? If you know of some good healthy young woman who would like to become a nurse, call her attention to this article and have her write to Mrs. O. C. Shedd, 4011 Pine street, St. Louis, Mo."

Our friends will be glad to know of the interest that is being taken in the general edition of *The Christian Century*. Many of the leading and best men of the different denominations are sending in their subscriptions and are welcoming the paper and its mission with words of appreciation and well wishes. Many of our old sub-

GOOD CURE.

Nature's Way to Regain Health.

A man may try all sorts of drugs to help him get well, but after all the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days.

A dish containing not more than four heaping teaspoonsfuls of Grape-Nuts, enough good, rich cream to go with them, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drunk hurriedly. Let this suffice for the breakfast.

Let one meal a day consist of an abundance of good meat, potato and one other vegetable.

This method will quickly prove the value of selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists and the above suggestions are given by a specialist in food values, dietetics and hygiene.

scribers have indicated a desire to change their subscription to the general edition. Those desiring to make this change may do so by simply dropping us a card to that effect. In order that our brethren may have a clear understanding of what the general edition of the Century is, we will next week send the new edition to all our old subscribers instead of the regular issue.

Bro. Halbert of Minneapolis, one of the committee on arrangements for the Twentieth Century Missionary Convention, was a caller last week. It will be good news to those located in the district of the Central Passenger Association to know that the Central Association has granted the special rate of one fare for the round trip to the convention. All those interested in the Christian Century Special train will be glad to know that it is to be run over the Burlington route, which is the scenic route along the Mississippi river. The scenery along this route is said by many to be equal in many places to that along the Hudson. The time of leaving and further particulars will be announced in due time.

E. P. Wise of Somerset, Pa., writes as follows, July 15: "Our work moves steadily forward. Six baptisms the past month, besides several other additions. The church is growing in the grace of liberality. Our offering for Foreign Missions in March was \$94.00, about 35 per cent above any previous offering for the same purpose. The offering for Home Missions was \$91.00, which was some 40 per cent above the best former record. The receipts on Children's day were \$121.00, which was a little below the last year's offering. Our organizations are all active. The Young Men's Guild is doing good work among young men. A public reading room is sustained and the patronage is increasing. A prayer band is at work holding cottage meetings in country districts. We are thus preaching from house to house and getting into social and spiritual touch with the people. The plan works well. It is apostolic."

Charles Reign Scoville writes as follows, July 16: "We closed our meeting of 26 days at Bloomington, Ill., in June, with 246 added to the church. Bro. Gilliland has pushed the new church project and a new lot has been purchased and the plans for a new building have been submitted. The old mission has been doing noble work also, and no doubt in a short time we will have three churches in Bloomington instead of one. This is as it should be, and we congratulate the pastor and church in the forward move. This meeting closed our work for this season. We have held five meetings since returning from abroad the last of December, with 1,609 added to the five churches. Bro. F. A. Thomas did the singing in two of the meetings and DeLoss Smith in the

other three. I shall bless the Lord for every remembrance of the noble efforts of the grand pastors and mighty churches. Praising Him for all this sowing and reaping we press on." Bro. Scoville is now prepared to give lectures on his trip in the Orient and through the Holy Land, with stereopticon views of scenes described. His subjects are: "Lightest Africa," "A Night in Palestine," "Among the Mohammedans or a Night in Constantinople."

The following note is from Brother Lowell C. McPherson of El Vedado, Havana, Cuba, dated July 9: "My Dear Brother: I enjoy reading the Century. As I read the Sunday school notes by Brother Elias A. Long, I recall to memory the large Bible class he conducted so efficiently in my church in Buffalo, N. Y., where he was a constant blessing and strength to me, his pastor. But he was a pastor to his pastor in those days. I often crave for the church of Christ an increasing army of business men such as has been my pleasure to know. They have made many a preacher strong in his work by standing by him in prayer and counsel. May God bless the consecrated, sensible, Christian business men, and may our preachers appreciate them more and more. We have recently baptized 13, making 26 baptisms in Havana. We have many friends among Cubans and Spaniards."

J. Z. Tyler of Cleveland, Ohio, has written a very interesting booklet called "Recollections of My Richmond Pastorate." The book really covers more territory than the title indicates, for it gives brief sketches of Mr. Tyler's work previous and subsequent to his stay in Richmond, Va. It is full of suggestive facts and experiences, and withal, presents an interesting picture of the life of the representative city church and of a busy city pastorate, and gives at the same time some valuable facts regarding the history and work of the Disciples of Virginia. It is pleasant to know that while Bro. Tyler is unable to pursue longer active work by reason of the indisposition which has compelled him to give up the pastorate for the past year, he is still able to employ his time and rare abilities in the preparation of materials so valuable to the brotherhood as have been the Bethany Reading Courses, and as this volume of recollections promises to be. The Century Co. will be glad to take orders for this booklet at 50 cts. each. The edition, we understand, is limited, and an early order will be wise.

CHRISTIAN PICNIC AND CONVOCATION.

On Saturday, July 13, the largest body of Chicago Disciples that ever assembled gathered for their second annual picnic at St. Paul Park. The weather was ideal. The park was beautiful. The athletics were exciting.

The speeches and songs inspiring. The day was a success in every way. In the morning train were twelve coaches including baggage coach, and on the afternoon train three, and all of them crowded with happy Christian people.

Englewood church won the athletic pennant. Humboldt Park church took the attendance banner, having 30 out of 38 members present. The Union church had 203 present. E. S. Ames, pastor of the Hyde Park church, won the preachers' race. The Union Christian church gun-club won the rifle tournament. The speeches of B. A. Abbott of Baltimore and Pres. Zollars of Hiram College were masterpieces on master subjects, "Paramount Issues of the Christian Church" and "Our Message for Our Times." H. A. Easton's solo was well received though he was at the disadvantage of having no accompaniment.

Among the prominent visitors present were noticed Charles Reign Scoville, Pres. R. E. Heironymous of Eureka College; N. J. Wright, O. W. Stewart, A. C. Roach, state evangelist.

The report of the work of the City Missionary Society up to this time is encouraging. The treasurer's report shows the society in better condition than at any time in its history. Two new churches, Humboldt Park and Douglas Park, were reported building. A new church and the South Shore Mission were reported as organized since the last rally.

Every Disciple who attended the picnic will remember the event with pleasure. All will look with anxiety for the return of the annual convocation and the progress of the work in this city.

SIGNS OF PARALYSIS. Can Be Discovered in Time.

"Numbness of the hands and arms, with premonitions of paralysis, kept by me while I was using coffee. I finally discovered it was caused by coffee. When I quit the coffee and began drinking Postum Food Coffee the numbness ceased entirely and I have been very well ever since. At that time I was unable to sleep, but now I sleep perfectly.

Husband was also troubled from lack of sleep while he was drinking coffee, but now he uses Postum Food Coffee with me, and we both sleep perfectly. Our little boy had peculiar nervous spells and I stopped the use of coffee with him and have been giving him all the Postum Food Coffee he cared for. He is perfectly well now.

My sister was troubled with nervous headaches while she used coffee. She found how greatly improved we were from discontinuing it and using Postum Food Coffee, so she made the change, and is now rid of her nervous headaches. We are naturally strong advocates of Postum." Mrs. J. Walford, Castalia, Erie Co., Ohio.

CORRESPONDENCE

ILLINOIS BIBLE SCHOOL NOTES.

There has been a liberal response to the recent appeal sent to the schools throughout the state. There is yet time to get credit for offerings. Our books close Aug. 1st.

There are not less than forty towns in northern Illinois of over 1,000 population where there is no Christian church. These are Macedonian cries to Bible schools of Illinois.

Gilbert Jones, graduate of the Bible College, Lexington, Ky., preached at Lafayette the 14th. He will likely become pastor of this and the Cambridge church.

C. W. Marlow, graduate of Eureka college, was at Woodhull over Sunday. He may locate there in his second pastorate in that place and also have charge of the mission at Kewanee.

Lafayette church has begun the erection of a \$2,000 parsonage.

The attendance at our missions is keeping up well during the heated season.

So far the first district leads in proportion of contributing schools. Out of 19 schools 7 have made offerings.

If any Disciples in northern Illinois towns where we have no churches see these notes, it would be appreciated if they would send us their names. We expect to go in and possess these places as soon as possible.

The spirit of missions seems to prevail among the brethren of the Chicago churches—as was noticed in their second annual convocation at St. Paul Park July 13th, where over 600 were present. Would that all the churches and Bible schools down through the state were as full of the evangelistic enthusiasm.

A. C. Roach, Supt.
Wyoming, Ill., July 18, 1901.

IOWA NOTES.

Cal Ogburn is holding a good meeting at Luther in spite of the hot weather. There were fourteen added by confession and two from the New Lights when last heard from.

We rejoice at the good meeting at Chariton with Evangelist Harlow and Pastor C. F. Sanderson. The immediate results were twenty-eight additions. This is a good meeting for this time of year, and indicates that the work of Chariton is on the up grade.

Lawrence Wright is at Dumont. A local paper says that he is there erecting a tabernacle and will hold a meeting.

A few months ago I heard that our brethren had a lot and foundation at

Earlham, and that it was thought to be a good mission field. I began to investigate the matter and went out the support of weak churches is last week to look the ground over. I found that a short meeting was held there in 1883, and a lot bought and a foundation for a new church building was started. The work was neglected and no further meetings held.

The lot was bought and paid for by one man, who intended this to be his donation to the church if the enterprise was continued, but when it failed, and after waiting three or four years he sold it and put the money where he thought it would do good.

To-day we have a few brethren at Earlham but not one dollar's worth of property, in one of the richest communities of Iowa.

I spoke to a good audience in the Opera House Saturday night and Sunday night, and at 11 a. m. Sunday spoke in the North River church. Arrangements were made to begin a meeting at once but since these distressing hot days have come upon us, we will likely call the meeting off for the present.

R. N. Linnville and the North River congregation under his pastorate are taking a great interest in this work.

J. F. Dunlavy and Dr. H. L. Hall of Earlham are very much interested in the work and are ready to do all they can when the work is started.

We are working for a closer co-operation among the churches so that those leakages can be prevented. We must not let this hot wave interfere with our missionary work. Send in your statistic cards and a good offering for the I. C. C.

We must begin to plan for our State Convention. Don't forget the time, September 9-13th, at Cedar Rapids.

B. S. Denny, Cor. Sec.

STAND UP FOR KANSAS.

Now that foreign missions and home missions have been provided for, Kansas missions have the right of way.

The Kansas Christian Missionary society has for its motto, "Kansas for Christ." And why not Kansas for Christ? But how can the society take Kansas for Christ without the hearty and liberal co-operation of the several Christian churches of Kansas? And if the State Board shall receive the support it deserves and that the church throughout the state can give, it will do a mighty work for Christ and humanity in Kansas.

The Board is worthy of the heartiest and most liberal support from the congregations and from individual members of the church throughout the state.

The character of its work as well as the economical way in which it uses its funds commends it to us. Any society that has for its mission the enlargement of Christ's Kingdom and

worthy of our sympathy. The K. C. M. S. is such a society. Last September the State Board held a meeting at Great Bend which resulted in an organization of 47 members and the employment of a pastor for full time.

Since the close of that meeting the membership has been more than doubled and the congregation worships in its own new house. But for the financial support furnished by the State Board this church would not be in existence.

Under the auspices of the Board a three weeks' meeting was held at Frederick, Kansas, last May. The church had been defunct for several years. It resumed work with provision for preaching one-fourth time, and the future is bright for their success. As much and more might be said of many other places within our state helped by the Board, notably North Topeka, Liberty School House.

Many are the calls that come to the State Board for help that must go unanswered for the want of a little money.

The several churches of the state have been lightly importuned for the support of the Kansas missions and if each will be prompt in paying its apportionment the cause will leap forth to victory.

The people of our state love New Testament Christianity and they are waiting for it and it is our imperative duty to carry it to them. The field is an inviting one; it is near; it is our home field; and it is a fruitful one. To what better cause can we pay, at least, a little of our money?

Let us pay our apportionments and let us be prompt and liberal in doing it.
L. S. Ridnow.

KENTUCKY MISSIONS.

Our friends are reminded that we are hastening rapidly to the close of our fiscal year. August will be the last month's work reported by our force of workers that can be embodied in the annual report. Up to the date of the convention, the first of October, we have only about two months. July is nearly gone. What we do we must do quickly. A hundred churches that we feel we can rely on are yet on the delinquent list. If these come up measurably well, we will go to Cynthiana with a good report and our liabilities met.

This means a strong pull for all who have any interest in our state work. We cannot afford as a great people in this great state of Kentucky to go to our annual convention with our force of workers unpaid. Let us put our hands to the work of providing for the divinely blessed work in such a way as will insure us against the possibility of defeat.

Sulphur, Ky.

H. W. Elliott.

KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

Dr. M. Gano Buckner preached at Winchester on last Sunday.

Kentucky has 325 Christian Endeavor Societies, with 6,500 members. The address of R. L. Courtney is changed from Spears to Waco, Ky.

J. Stafford of Clintonville is in a good meeting with the church in Valley View, Madison county.

President-elect B. A. Jenkins will not be able to assume his duties at Kentucky University until Sept. 1st.

C. E. French, formerly of this state, has resigned at Oxford, Ala., where he has been preaching the past year.

Jno. B. Jones of Dayton has been assisting L. B. Haskins in a good meeting at Elizabethtown, Grant county.

Philip W. Walthall is preaching for the new church at Pascal, Hart county, where he is held in the highest esteem.

We are glad to report Prof. I. B. Grubbs of the College of the Bible, Lexington, who has been quite sick, as convalescent.

G. H. Farley of Pleasureville is assisting the minister, Frank Mahoney, in a successful meeting at Drennon, Henry county.

J. B. Briney of Paris, Mo., is announced for a meeting at Waddy in the near future. M. A. Hart is the regular minister.

The regular preacher, G. R. Cleveland, will begin a meeting next Sunday, the 28th, with the church in Tyronne, Anderson county.

A. J. Hargen of Germantown has accepted a call to Ashland, Ill., where he is now at work. May God richly bless his labors in his new field.

The church at Glasgow is prospering under the efficient ministry of W. M. Baker. All departments of the work are in good condition.

I. J. Spencer of Central church, Lexington, accompanied by his wife, are on a visit to the old home of the latter in Louisa county, Va.

J. K. P. South of Jetts recently assisted the minister, G. R. Cleveland, in a meeting at Ebenezer, Mercer county, which resulted in 16 additions.

On Wednesday night, Aug. 14th, J. B. Briney of Paris, Mo., will begin a meeting with the church at Waddy. M. A. Hart is the regular minister.

Yukata Minakuchi of Lexington gave his stereopticon lecture on "Japan" at the Ruddle's Mills church, Bourbon county, on the night of the 13th inst.

Geo. D. Weaver, well known to many of our Kentucky readers, and who has been located at Putnam, Ill., has accepted a call to Greenville, Ala.

The lecture room of the church at Danville is being handsomely im-

proved. A new carpet will be put down and the room papered and painted.

The thirty-sixth annual convention of the Kentucky Sunday School Association will be held in Danville on August 20-22. A large attendance is expected.

President B. C. Hagerman of Hamilton College, is supplying for the church at Paris during the absence of their pastor, S. L. Dorsie, at Lake Chautauqua.

G. H. C. Stoney of Germantown preached at Maysville on last Sunday in the absence of the regular preacher, H. T. Cree, who is taking a short vacation at Chautauqua, N. Y.

The twenty-seventh annual convention of the Colored Christian Missionary Society is in session this week at Mount Sterling. The work among our colored brethren is growing in the state.

The oldest preacher within the bounds of the South Kentucky Missionary Association is W. E. Moberly of Elkton. Bro. Moberly has preached in Elkton about 40 years. A long and faithful service.

The many friends of Prof. J. B. Jones, in Kentucky, rejoice greatly at the success of William Woods College, Fulton, Mo., under his efficient management. May God continue to bless him in his work.

At a recent vote of the members of the church at Lancaster it was decided that the present church building would be repaired and a building fund started towards the erection of a new building at a later date.

President J. W. Garvey of the College of the Bible conducted an ordination service in East Union, Nicholas county, on last Sunday, at which twelve officers were ordained. H. M. Polsgrove is minister of the church.

At a recent meeting of the State S. S. Board it was decided that organization of our counties should be attempted at once and vigorously pushed until the State Convention, which meets at Cynthiana Sept. 30 to Oct. 4.

The writer expects to hold a meeting with his old home church, "Gilboa," Louisa county, Virginia, some time next month. It will be a source of great pleasure to him to mingle again with the friends of his boyhood days.

B. F. Cato, a recent graduate of the College of the Bible, and formerly pastor of the church at Dry Ridge, Grant county, has resigned his pastorate at Liberty, Ind., to accept a call to Thornstown, Ind., where he will begin work on Sept. 1st.

We again urge upon our readers to remember our Louisville Orphans' Home. This is the dull season with them and aid is greatly needed. Send your contributions to G. G. Bersot, secretary, 809 W. Jefferson street, Louisville, Ky.

The churches in Williamstown are holding union "open-air meetings"

during the hot weather. The services are held in the courthouse yard every Sunday night. Ward Russell is the faithful minister of the Christian church at this place.

Prof. Milton Elliott of West Kentucky College, Mayfield, is on a visit to friends and relatives in Central Kentucky. He preached on last Sunday night at the Broadway church, Lexington. The college in Mayfield has greatly prospered under his management.

A very successful "echo meeting" of the International C. E. Convention, which met in Cincinnati last week, was held by the Christian Endeavorers of Lexington, in the Central church of that city, on Sunday afternoon. At its conclusion services were held in the county jail.

The Sixth District C. W. B. M. Convention, which was held July 11th at Eminence, was a success, both in point of attendance and interest. The following preachers were in attendance, viz.: W. J. Loos, Carrollton; J. C. Caldwell, Owenton; Geo. H. Farley, Pleasureville; E. W. Elliott, Beard; W. S. Gamboe, Smithfield; H. W. Elliott, Sulphur, and C. L. Garrison, Eminence.

H. H. Halley, pastor of the church at Kalamazoo, Mich., is on a visit to his friends near Midway. The faithful little band at Kalamazoo have had a hard struggle, but hope to be able to build in the near future. Any one reading this who would like to aid in a good work would do well to write Bro. Halley, enclosing a contribution for the proposed building. May God bless both preacher and people.

A preacher above all things should have the courage of his convictions and not be afraid to speak out boldly on all occasions against the different forms of evil which exist all around him. It is too often the case that he sacrifices conscience for the sake of popularity. It takes a considerable amount of "grit" and "backbone" in many cases to stand out flat-footed against some of the popular evils of today that are striking at the very tap-root of our religion, but if God be for us, who can be against us?

The list of "vacant pulpits" in Kentucky is growing! What is the matter, brethren?

After a long and faithful service, covering many years, Prof. W. G. Conley has resigned his professorship in Kentucky University in order that he may give his entire time to his work as pastor of the Chestnut Street church, Lexington. His successor has not yet been chosen. He has been a very faithful and efficient teacher and his services will be greatly missed. He has felt for some time that he should devote his whole time to the work of the ministry. The Chestnut Street church has prospered greatly under his ministry. May God bless both minister and congregation.

EASTERN DEPARTMENT

ASSOCIATE EDITORS:

Peter Ainslie, - Baltimore, Md.
 Carey E. Morgan, - Richmond, Va.
 B. Q. Denham, - New York.
 R. G. Frank, - Phila. Pa.

Fireside Chat.

Claude C. Jones, of New Orleans, La., is preaching for the church at Hyattstown, Md.

We are glad to hear that Carey E. Morgan, Richmond, who has been ill with typhoid fever for some weeks is improving. C. P. Williams' son is supplying the Seventh Street church pulpit at this time.

C. H. Brown has been called to the work at Pulaski City, Va.

Prof. R. H. Wynne, of Bethany College, W. Va., whose health is very poor, is spending some weeks at the mineral springs at St. Louis, Mich.

C. C. Cowgill, who has recently become pastor of the church at Carnegie, Pa., is doing a good work. There have been several confessions and baptisms recently there.

B. A. Abbott, Baltimore, was in Chicago last week, where he went to make an address at the annual picnic of the **Disciples in that city, and he preached** for one of the churches while there.

Peter Ainslie is in a meeting for two weeks in Howard county, near Marriottsville, Md., assisted by W. S. Hoye, H. Trail and others.

CHARLOTTESVILLE (VA.) NOTES.

Bro. C. A. Young has returned from an extended trip in the northwest. He will be at home but a few days until he goes away again. We are always sorry to have him away for he is a great help when present. He will preach for us next Sunday.

We feel the loss of our student friends who have returned home for the summer. The church has also sustained a loss by the work of "the reaper whose name is death." On April 27th our beloved brother Dr. Joseph Norris fell asleep in Jesus; June 22nd Brother James H. Atkins was suddenly called away and July 1st Sister Adelle Marshall died while away in Lynchburg. Sister Adelle was a young girl just entering upon life, but she was a faithful member of the church and bore a good character. Dr. Norris and Bro. Atkins were among our oldest members. For years they stood by the work and we miss not only their faces but also their good counsel, helpful prayers and faithful work.

Bro. O. B. Sears has been engaged to teach English literature and history in Rawlings Institute next session. Bro. Sears is an excellent student and

we congratulate Rawlings upon securing him for that work.

Sister Sears after serving several terms as president of our Christian Endeavor has been relieved by the election of Bro. H. K. Wood, one of our best members.

We take this opportunity of commending the Board of Visitors of the University of Virginia for making an appropriation for the alumni banquet on the condition that no wine or other intoxicating beverages should be used. Such action will do good in spite of the rebellious banquet committee who tried to set aside the action of the Visitors.

Special rate tickets to Piedmont Assembly will be on sale at Charlottesville, Orange and Louisa, and we hope Frederick's Hall, but those wishing to take the train at other points will order rate cards from Bro. C. H. Walker, Charlottesville.

Bernard P. Smith.

TIDEWATER DISTRICT. VA.

The annual statements have been sent out by the District Board. It is hoped that this report will be brought to the attention of the churches and that at least two delegates will be appointed in each to attend the convention at Antioch church, Bowling Green, Va., August 6-8, with authority to speak and act for the church and Sunday school.

The report of the Board shows that notwithstanding the splendid work done by J. T. T. Hundley as District Secretary and Field Agent, who has raised more than double the money of previous years, provided every church in the district with a preacher, except two, besides holding several meetings and setting in order several churches, there is a sad lack of co-operation and brethren are complaining and refusing to contribute to the work. In consideration of this state of affairs the Board recommends:

1st. That our District Evangelizing Fund be abolished.

2nd. That our District Educational Fund and Work be continued as in the past.

3rd. That the churches and schools here represented agree to unite their efforts and means towards making our state work a success.

4th. That each delegate enrolled at this meeting pledges himself or herself to do all in their power to get their church or school to take an active part in our state work.

It is hoped that all Sunday schools will act promptly on the circular sent them urging the appointment of delegates to attend the convention at Bowling Green. An entire day is to be given to the cause of Sunday schools and it is the desire to make it a day of great interest to the Sunday school workers. A number of prominent

Sunday school men will be present. To defray expenses necessarily incurred the schools are asked to contribute as liberally as possible. Notice of the appointment of delegates should be sent promptly to T. C. Valentine, Bowling Green, Va., stating how many, how and when they will go, so that the committee may make necessary arrangements.

Deaths of prominent members in the

HOW TO GET A JOB IN CHICAGO

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TRIAL FREE.
 It will make you comfortable, buoyant, happy—give you ability to work and enjoy life. It is simple, wholly external, adjustable to any figure. Worn with or without corset.

We have over 15,000 letters like this:
 Chandler, Okla., July 27, 1899.
 Your Brace did all you said about it and more for me. It has saved me a big doctor's bill and brought me good health, which I had not had before in 25 years. My troubles were dropsy, headache, lung disease, stomach and other ills to which women are subject.
 MRS. L. B. DICKINSON.
 Write today for particulars and illustrated book mailed free in plain sealed envelope. Address:
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 Every woman should have this Brace.

district should be reported to John A. Dearborn, 111 Twenty-ninth street, Newport News, Va., for the benefit of the committee on obituaries.

J. L. Hill.

ROANOKE, VA., LETTER.

The early Monday morning train brought us to Pulaski City behind time. Having missed the train that was to convey us to Foster Falls, we drove across the country thirty miles to Hillsville, and two miles beyond in Carroll county, Va., we reached Fairview Normal School, where we were to deliver the literary address and lecture at 8 p. m. The people were already beginning to assemble. Four hundred and fifty were admitted at 25 cents each to hear a lecture on the subject, "Wanted, a Man." This school has just closed its first, and a most prosperous, session under the five Cooley brothers, Elmer Cooley being principal. The school is situated in a most beautiful country, a fine neighborhood, and two miles southeast of Hillsville, the county seat. We must confess that we were surprised at the amount of culture, refinement and talent displayed on the occasion of the commencement exercises, and in the state of cultivation and prosperity in this "far-away back country." A good future is in store for the Fairview Normal. I think we underestimate what we are pleased to call our "back counties." These back mountain counties have played a large part in the history and religious development of our mother state. The mountains of southwest Virginia have furnished some of the greatest men who have figured in our history. The preachers among the Disciples of Christ who have figured most largely in the state and in the east are from this section. One little "back county" of the great southwest has given us a half dozen worthy preachers. We cannot overestimate the work and good that our modest schools of the southwest, such as Tazewell College, Milligan College and Fairview Normal are doing in the unfolding and developing of the native talent of our mountain boys and girls, and we cannot overestimate the influence for good these boys and girls, now educated men and women, wield as they go out into the great wide world to battle with its stern and hard realities. Our cities are being ruled today by men whose childhood and youth were spent in the country. Eighteen of our twenty-four Presidents came from the farm. A recent canvass of New York city showed that 85 per cent of her prominent men were reared in the rural districts, and a recent census of the colleges of Chicago showed that the country is furnishing 80 per cent of the college students. The honors are being borne from our colleges and universities by the country-bred boys whose preparatory education was had at their own doors. The chances of success are greatly in

favor of the country boy. Let us not disparage the boys and girls of our "back counties," the schools in which they are educated, or the country from which they gain their inspiration, nor dispise the day of small things.

Cephas Shelburne.

A BAPTIST CONVERTED.

On last Sunday at our morning service, when the usual invitation was given, there appeared before us a preacher to take his stand with the people known as Disciples of Christ or Christians and to be received into the fellowship of the Fourth Avenue Christian church. This he does as a matter of conviction and loyalty to truth and conscience as he sees it. But the matter has been much talked of, curiously considered, commented upon and criticised, and finds its way into the papers among the strange happenings. All because a preacher has a conscience, acts on his convictions and takes his stand on the side of what he believes to be right.

D. M. Dungen is the above referred to preacher; his faith and order, Missionary Baptist, among whom he was an ordained minister. He brings his letter, "To any church of like faith and order," from the First Baptist church, St. Petersburg, Fla., with which he lately severed his connection as pastor. There were some things in the Baptist system of faith and practice that Brother Dungen could not conscientiously indorse. His study convinced him that the Disciples of Christ are the people with whom he stood in his religious beliefs, and with whom he must become identified. We received him into our communion; I extended to him the hand of fellowship.

Brother D. M. Dungen comes to us well recommended and indorsed, an educated man, an able preacher and speaker and full of faith. I feel sure—perfectly confident—that no taint is upon his character or life, but that he is a true man and preacher of the gospel, firm in his convictions of truth and right, and that both the Brotherhoods of Baptist and Disciples of Christ will see cause to rejoice in him—the one for having given us, the other for having received into its fellowship a preacher that has a conscience.

Cephas Shelburne.

Roanoke, Va.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness,

backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.



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BOOKS

Luther and the German Reformation, by Professor T. M. Lindsay, D. D. New York: Charles Scribner's Sons.

This is one of the volumes in the series devoted to "the world's epoch-makers." Professor Lindsay had already long ago proved his mastery of this period in Christian history by his capital handbook on the Reformation. In this brief volume of less than three hundred pages, he gives a clear and most attractive account of Martin Luther. The modern spirit is shown in Dr. Lindsay's very careful attention to the sociological aspects of the Reformation movement. That Luther powerfully influenced and yet only half understood these extra-religious forces, has long been well-known; but the facts are brought out with great distinctness by the author. Another admirable feature in this book is the emphasis put upon the fact that Luther discovered no new doctrine. "If we look into the matter," he says, "the Reformation did not bring to light many truths which was absolutely unknown in the mediaeval church. The spiritual life of the mediaeval Christian was fed on the same divine thoughts which are the basis of the Reformation theology. . . . This Reformation which Luther led was the outcome of the old family piety which had flowered during all the previous centuries." (p. 14.) The whole passage is worthy of careful pondering, for that Christian consciousness from the time of the apostles to our own has been more stable, more self-consistent, than a mere survey of our technical theologies would indicate, and it rests on or rises from a theology which, if it were discovered and adequately set forth, would be the final statement of truth.

"The True Story of a Revival," by a pastor's wife—Fleming H. Revell Co.—is one of those books which disarms criticism. It is a simple narrative telling "how one town arranged for special evangelistic meetings, with a record of the outcome." The personality of the evangelists in question is made too important and obtrusive—their modus operandi is unconsciously made to reveal the skillful manipulations of men who had learned to adjust means to ends so as to secure definite results; yet one is made to hope that the wheat exceeded the tares. At the heart of the movement described there was doubtless a goodly measure of spiritual reality. It will not do, however, to hold up this very highly individualized form of evangelistic work as a model. "There are diversities of operations, but the one Spirit." We have the impression that this "true story of a revival" has gained greatly in the telling of it. The "Pastor's Wife" yields a facile pen; her soul is on fire;

she magnifies her subject and glides with glory commonplace events and commonplace men. To those who are prepared to benefit by them her glowing pages will be suggestive of possibilities in church life. There are no doubt communities in which a similar work might be successful, but there are others in which it would be abortive.

Junior Bible Lessons by W. J. Mutch—Christian Nurture, New Haven, Conn.—is a book of special interest because it is along the line of reconstruction work in Sunday school helps. It consists of twenty-six brief chapters and deals with the Patriarchs. When it came to our table we opened it with avidity; for in no department of religious literature is there such a need and demand for something new as in our Sunday school lesson helps. We wish we could honestly say that it met our expectations. Although written from our modern point of view in a clear and simple style, with an evident intent to make prominent the ethical teachings in the lives of the patriarchs, its material is not very thoroughly digested. The general character of the work is scrappy. Yet it is so much better than much that is published that many will no doubt find it of great value. And it has, moreover, the great merit of being something of a pioneer book in the reconstruction period in Sunday school literature upon which we are entering.

"The Messages of Jesus, According to the Synoptists; the Discourses of Jesus in the Gospels of Matthew, Mark and Luke; Arranged as far as Feasible in the Order of Time, and Freely Rendered in Paraphrase," by Thomas Cumming Hall, D. D., New York. Charles Scribner's Sons, 1901. Pp. 236. Price, \$1.25.

Dr. Hall was formerly the pastor of the Fourth Presbyterian Church of Chicago, and is now Professor of Christian Ethics in Union Theological Seminary. This volume belongs to the series of messages of the Bible, edited by Professors Sanders and Kent of Yale University. Its scope is indicated by its title. In a suggestive introduction, the synoptic question is reviewed and its different factors characterized. The remainder of the book is devoted to the consideration of the materials presented by the synoptic gospels, with a somewhat careful treatment of the form of the narratives and of the teachings of Jesus contained in them. The volume will be found a helpful addition to the apparatus for the study of the gospels.

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 CHAS. J. BURTON, Editor, Canton, Mo.

The literary Era for July gives a wide survey of the field of literature. One of its surprises is the statement that "Elizabeth Stoddard is the one woman in America who has revealed the profoundest depth of genius." She is called the Charlotte Bronte of America. Her three books of fiction "The Morgesons," "Two Men," and "Temple House" which were originally written about forty years ago, and which are said to be strangely modern in spirit, are about to be issued in a uniform library edition.

Under the title of "The Making of an America," Jacob A. Riis is giving in "The Outlook" a sketch of his eventful life. No romance could be more thrilling. The plucky way in which he hewed for himself a path to a life of honorable usefulness presents to young men an example worthy of emulation.

NEW WABASH EQUIPMENT.

The Wabash Railroad has just received and placed in service on its lines running out of Chicago the following new equipment: Eight combination baggage and passenger coaches, thirty palace day coaches, ten reclining chair cars, three cafe cars and two dining cars. The majority of these new cars are seventy feet in length, and fitted with the latest style wide vestibules. They have six-wheel trucks with steel wheels. The cars are finished in the finest selected Jago mahogany. The lighting is by Pintsch gas with the exception of the cafe, dining and some of the chair cars, which are unusually well lighted by electricity, the fixtures being especially designed for these cars. The dining cars will seat twenty-nine persons and have ample kitchen space. The cafe cars will seat eighteen persons in the cafe, and have a library and smoking room in the observation end of the car which will seat fourteen persons. These cars also contain a private cafe with seating capacity for eight persons. These new cars represent the highest stage of the development of modern car building. Nothing has been omitted and no expense spared that would add to their luxurious elegance, or to the comfort and convenience of the patrons of the Wabash road.

No line is now better equipped than the Wabash for handling business to the Pan-American Exposition. Write for a copy of Pan-American folder containing a large colored map of the Exposition grounds and zinc etching of the principal buildings. F. A. Palmer, Asst. Gen. Pass. Agt., Chicago, Ills.

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A VERY BUSY WOMAN.

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From tropics to the poles;
She felt a consanguinity,
A sisterly affinity,
A kind of kith and-kinity,
For all these foreign souls.

For Caledonian Highlanders,
For brutal South Sea Islanders,
For wet and moist and dry landers,
For Gentle, Greek and Jew,
For Finns and for Siberians,
For Arabs and Algerians,
For Tierra-del-Fuegians,
She was in a constant stew.

O, worried Miss Sophronia
Lest the men of Patagonia
Should die with the pneumonia,
With the phthisis or the chills,
Yes, indeed, she worried daily,
Least a croup or cold should waylay
Some poor Soudanese or Malay,
Dying for the lack of pills.

And she toiled on without measure,
And with most unstinted pleasure,
For the good of Central Asia
And the pagan people there.
But meanwhile her little sister
Died of a neglected blister,
But Sophronia hardly missed her,
For she had no time to spare.
Hudson (N. Y.) Gazette.

The Acorns and the Oak.

H. Rea Woodman.

Under an old oak tree—a grand old oak, that for a hundred years had stood firm, straight as a marble statue—the little acorns were discussing their prospects in life. The discussion had been brought about by an old man, an old man with a pale, patient face, who walked with a cane, putting an acorn into his pocket and saying, "Come, little oak tree, you be mine!" The acorns had said nothing, they were naturally very polite, until the old man was quite out of hearing. Then one little acorn who sat on a bit of projecting root and looked quite lordly, laughed and said:

"What a funny old man! Did you see him?"

"Yes," replied Somebody, "called an acorn an oak! Must be crazy!"

"Maybe it was a joke," piped up a solemn little acorn who never knew a joke, but who was always looking for one, "it might be, don't you think so?" anxiously.

The Acorn of the Lordly Air laughed disdainfully.

"No, we'll tell you in time to laugh, when there is a joke! The old man is childish, I presume," and he turned

In your Room.

Wash delicate things—handkerchiefs, laces, doilies etc. (things which one cannot send to the ordinary wash) in Pearlina's way, viz: Soak, rinse, squeeze—directions on each packet. Spread smoothly while wet, on a mirror or window pane. When dry they require no ironing. Grand advice for bachelors, maidens, boarders and hotel guests, and for fabrics too delicate and valuable to risk to others' hands. Pearlina is trust-worthy for washing and cleaning where ever water can be used.

to talk to a dancing-eyed daisy who grew near him.

"But why," commenced an earnest acorn, whom they called "the Judge," because he was so grave and always so much in earnest, "why did the old man take the acorn? If we are so worthless why did he want one of us? He did not look like a foolish old man, and I don't believe he was. We must be good for something. Oh, I wish I knew, I wish I knew!" and "the Judge" almost groaned.

"Of course, we are good for something—it is something just to be!" cried out an acorn near the Judge.

"What do you mean?" queried the frivolous acorn, with an uncomfortable shiver, "It doesn't sound very nice, anyway."

"I mean," the little acorn had heard the remark somewhere, and hadn't the remotest idea what it meant, "I mean we ought to wait and see what we're good for."

"I do not mind waiting, only I'd like to know," said the Judge. Then he added, sadly, "We really know nothing but what we are now. I want to know what I am going to be."

"Umph! Listen to the Judge!" sneered the Lordly Acorn, "takes it for granted he's going to be something."

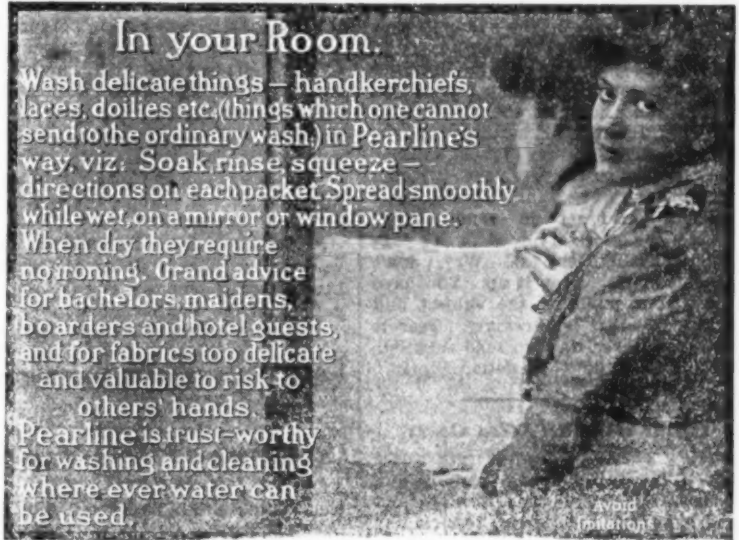
The Judge's sensitive little face flushed. But before he could answer the Old Oak, who had been listening, said quietly, "The Judge is right, he is going to be something. His wanting to be means that he shall be. Years ago, little acorns, so many years ago that the children who knew me have been dead a long, long time, I was a little acorn, lying on the ground as you are, wondering and hoping as you do. Nobody told me, as I now tell you, that little acorns grow to be great oaks; nobody told me that I, an humble little acorn, had something to do in the real world. I was very anxious and worried about it, and asked a great

And then one day, when a man buried me in the earth, so cold and damp, all alone, my heart almost broke, for then I was sure there was nothing more for me, that I would just die there, never amount to anything or be anybody. But as I lay there, so sad and alone, in the dreadful ground, I began to grow, and I grew right up into the sunlight, and then I wanted to lift myself into the blue of heaven, I felt so glad and thankful. You see all my hope came back and helped me grow. So day after day, year after year, I many questions, but nobody told me. grew and grew, glad and happy, trying to reach Heaven, trying to be bigger and stronger and better. I was very proud when the storms of winter raged about me, for I did not falter nor shiver. And when the birds sang in my branches and the children rested in my shade, I was contented, because I was of some use in the world. I am an old oak now, but my heart is still young. People say I am dying—I do not know, perhaps I am. But I want to say to you all, be patient and hopeful, for little acorns are of use in the world. That is what the old man meant—that you are the beginnings of mighty trees which bless and protect men."

Some of the acorns were not listening. All the time the Old Oak was talking, the Lordly Acorn was flirting outrageously with the daisy. But the Oak saw that the restless little heart army of business men such as has he rustled his leaves softly and smiled. For, being a wise old Oak, he knew that it is worth while to comfort one little heart, to quiet one little soul.

A Piece of His Mind.

Abraham Lincoln said a great many wise things, but perhaps he never gave better advice than at one time to Secretary Stanton. Mr. Stanton, it seems, was greatly vexed because an army officer had refused to understand



an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need another invitation. It was a bone-crusher that he read to the president. "That's right," said Abe, "that's a good one." "Whom can I get to send it by?" mused the secretary. "Send it?" replied Lincoln, "send it! Wry, don't send it at all. Tear it up. You have freed your mind on the subject and that is all that is necessary. Tear it up. You never want to send such letters; I never do!"—Christian Work.

What a Small Vice Costs.

"How can you afford all these books?" asked a young man, calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean," inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five-cent cigar every day, and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them."

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which at five cents a day amounted to \$18.25 a year, or \$109.50 in six years. I keep those books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did you would by this time have saved many many more dollars than I have, and would have been better off in health and self-respect besides."—Success.

Power of a Woman's Word.

He was only an Italian fruit-vender. There was nothing about him at all likely to inspire the beholder with feeling, one way or another. He was not ragged enough to call for especial sympathy, nor unkempt enough to provoke disgust. Yet to the policeman on his beat he was the object of considerable aversion. This was shown by the unrelenting vigor with which the fruit-seller was pursued from corner to corner by the zealous guardian of the law.

The other day, in a too hurried response to the everlasting order to "move on," the peddler's cart was upset, and his peaches and pears were scattered over the ground and across the street-car track. The enraged policeman could barely restrain the impulse to use his club.

"The dirty loafer!" he exclaimed. "He did it on purpose—just trying to excite sympathy!"

"He has succeeded, then," said a soft voice at the officer's elbow, and a neat little woman stooped and began to gather up the scattered fruit.

The officer's face reddened. He hesitated a moment, and then he, too, joined in the work of restoration.—Mail and Express.

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Our liberal offer of the Good Housekeeping Magazine in connection with subscriptions to The Christian Century can not be continued longer. The favorable rate secured from the publishers of this magazine was for a limited time and has now been withdrawn. If any are disappointed in this reminder that these special offers must be accepted while they are open.

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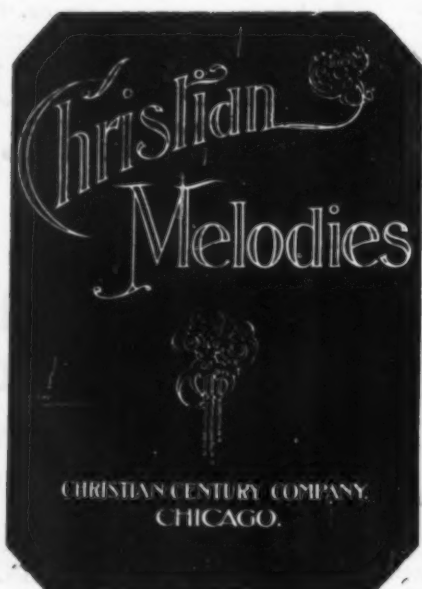
Christian Melodies

BY PROF. WM. J. KIRKPATRICK

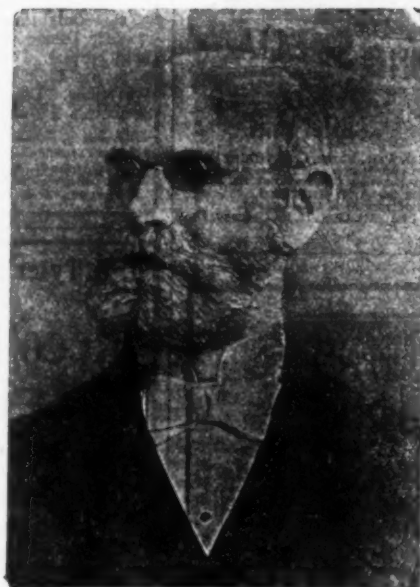
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